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GRAMMAR

OF THE DIALECTS OF

VERNACULAR SYRIAC

AS SPOKEN BY THE EASTERN SYRIANS OF
KURDISTAN, NORTH-WEST PERSIA, AND
THE PLAIN OF MOSUL

WITH NOTICES OF THE VERNACULAR OF THE JEWS OF
AZERBAIJAN AND OF ZAKHU NEAR MOSUL

BY

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INTRODUCTION.

THE object of the present grammar is to make known the various dialects of the Eastern Syrians (Nestorians or Chaldeans) who inhabit the mountains of Kurdistan, and the plains of Azerbaijan in North-west Persia, and of Mosul in Eastern Turkey. Their country is approximately comprised between 36° and 38° 30′, N. latitude, and 42° and 46°, E. longitude, and lies between Mosul and the Sea of Van, and between the Sea of Urmi (Urmia, Urumi, Urumia) and the Bohtan Su or Eastern Tigris. They live partly in Turkey and partly in Persia; but they are more definitely divided by religion than by political areas, into two portions, the larger of which consists of the adherents of the Patriarch Mar Shimun, the Catholicos of the East, who usually call themselves Syrians, but are better known in Europe by their nickname of Nestorians; and the smaller of which consists of the Roman Catholick Uniats who are usually known as Chaldeans. The former portion live chiefly in the mountains of Kurdistan in Turkey, and the high plains of Azerbaijan in Persia, the latter chiefly in the plain of Mosul in Turkey, though several of them are also found in Persia.

The region defined above was not the original home of the Eastern Syrians. They are all that remains of the Christian Church of the Persian Empire which, claiming to be founded in the first century, had its head-quarters on the Tigris at Seleucia-Ctesiphon, the twin capital of Persia, and thence sent out its missions over the whole of Central Asia. They were driven northwards by successive persecutions, of which the most terrible was that which they suffered at the hands of Tamerlane; and they are now reduced to a mere shadow, numbering probably not more than a hundred thousand

souls, whereas at one time they were computed to be more numerous than all the other Christian bodies put together.

Their vernacular has, as far as is known, been until late years an unwritten language. They have long used, and still most commonly use, the classical Syriac (which they call *The Old Language*) in writing as well as for their religious services; indeed only those who have studied in the European missionary schools are able to write the vernacular, which they call *The New Language* or *The Language of Speaking*. In this grammar the terms 'Old' and 'New' Syriac are retained for convenience although they are somewhat of a misnomer, since, as will be seen in the sequel, the vernacular is not probably derived from the classical Syriac, and many forms in the latter are more developed than those which correspond to them in the former. In writing the classical Syriac the Eastern Syrians naturally employ their own character, which is that used in this book, and which resembles the old Estrangéla more than the Western Syrian or Jacobite character. There are also a few differences in pronunciation between the Eastern and Western Syrians in reading the classical language, the former for example saying *d* where the latter say *ð*; and there are several differences in the grammatical forms. All the quotations from classical Syriac in this book are written in the Eastern Syrian manner.

The first attempt known to the present writer to reduce the vernacular to writing was made in the plain of Mosul in the seventeenth century, when some vernacular poems were written down on the baldest phonetic principles; but the writer shews many inconsistencies, and spells the same word in many different ways. In the last century the liturgical Gospels were written in the vernacular, also phonetically, and without much consistency[1].

But the first serious and scientific attempt to reduce any of these dialects to writing was made in the year 1836 by an American Presbyterian missionary at Urmi, the Rev. Dr Perkins, who translated the Bible into the Urmi vernacular; and this translation was published in 1852 by the American Bible Society in two large quarto volumes in parallel columns with the Pshiṭṭa[2]. The spelling of the

[1] The present writer is indebted for the loan of both these manuscripts to the American Presbyterian Missionaries at Urmi.

[2] A new edition of the Bible in the Urmi vernacular in one handsome volume has

classical Syriac, which the people were accustomed to see written, was necessarily taken for all words and forms common to it and the vernacular, and other forms and words were spelt analogously, or else according to the sound. It is a matter for some regret, however, that this work was published at a time when the genesis of the vernacular had been very little investigated, and consequently many misleading spellings were adopted, as for instance the final Alap in the third person singular of the preterite, where the final Hé gives exactly the same sound, and makes the tense intelligible etymologically. In 1856 Mr Stoddard, a colleague of Dr Perkins, published in the fifth volume of the American Oriental Society's journal a grammar of the Urmi dialect[1], which is chiefly useful for its list of the verbs used in that plain; and since then various educational and theological works both in classical and vernacular Syriac have issued from the printing presses of the three missions working among the Eastern Syrians,—all of which have their head-quarters at Urmi, the only large town in the country of the non-Uniat Syrians—the American Presbyterian, the French Roman Catholick (Lazarist), and the Archbishop of Canterbury's Mission. The vernacular works of the first of these follow the lead of Dr Perkins, though his spelling has been very slightly modified; those of the second are largely influenced by the dialect of the plain of Salámas, where many Uniats are found; while those of the third mission, which is of more recent origin, adopt a somewhat more etymological spelling than the others, and aim, while written in the Urmi dialect, at being intelligible to the neighbouring mountaineers of Kurdistan as well as the people of the Azerbaijan plains. This spelling is adopted in this grammar, and reasons for its use are given below.

The writer must express his particular obligations to the very useful *Grammatik der Neusyrischen Sprache* of Professor Nöldeke. This book, which was published in 1868, analyses the dialect of Urmi very fully; but being based on the Mission publications which had appeared before that date, it is necessarily almost entirely confined to that dialect. It has been particularly valuable in suggesting

been published by the same Society in 1893. A smaller type is used, and the Pshitta is omitted; while references and maps are added.

[1] The present writer has verified orally most of Mr Stoddard's variant grammatical forms. A few are given here on Mr Stoddard's authority, which the writer has not been able to find in use. These are marked 'St.' or 'Stod.'

etymologies; and while a search among other dialects has disproved a few of these, by far the greater number have been fully confirmed.

It will be seen by what has been said that while the Urmi dialect is well known, the others have not been brought to light. The Gospels have indeed been printed by the American Presbyterian Mission at Urmi in the Alqosh dialect, that of the plain of Mosul, but a very limited number of copies was issued, and it is now quite unobtainable; indeed it may be doubted if any were ever seen in Europe. Dr Socin also, in his *Neuaramäischen Dialekte von Urmi bis Mosul*, has given us a few specimens (chiefly in Roman character) of the Jilu, Salámas, Alqosh[1], and Zakhu[2] dialects, besides several of that of Urmi. But no grammar has been written of these other dialects; and those of the great Ashiret, or semi-independent tribes of Kurdistan, and several others, have been entirely untouched. The present writer has therefore set himself during a five years' sojourn among the Eastern Syrians, when engaged on the Archbishop of Canterbury's mission to them, to collect the materials for the present grammar[3]. The number of variations both in the vocabulary and in the grammatical forms used is extraordinarily great, and almost every village has its own way of speaking. It will be found that in this book a large number of variant forms have been added even in the Urmi dialect; but it is perhaps necessary to remind European readers that this is the speech of only a small proportion of the people. It has been chosen by the different Missions as their basis for writing the vernacular, but this choice has given it an exaggerated importance. It is therefore the object of this work to compare the other dialects, that is, those of nine-tenths of the Eastern Syrian people, with that of Urmi, which is already known. It is clear that a comparison of dialects will throw much light on etymology, and that one dialect will often supply a missing link which will remove a difficulty in the speech of another.

Classes of dialects. The variation of the dialects is geographical;-

[1] Professor Sachau's sketch of this dialect, mentioned below, came to hand as the last sheets of this book were passing through the press; a few forms are taken from it.

[2] This is the vernacular of the Jews of that place. The writer, though he has visited Zakhu, has had no opportunities of taking notes of the Jews' language, and is therefore entirely indebted to Dr Socin for the examples of it in this volume.

[3] The Aramaic dialect of the Western Syrians (Jacobites) of Jebel Tur is not given in this book.

there are practically no differences of class among the people, and all in the same place have more or less the same tongue. An examination of the peculiarities of speech in different districts would lead us to divide the language into four main divisions, the two first of which may be called the non-aspirating, and the two last the aspirating dialects, the difference being in the hardening or softening of the letters Tau and Dalath. It is possible that these four classes represent four separate migrations from the plains of Mesopotamia and Assyria. The first two groups of dialects, which are spoken at the North-eastern and Northern extremities of the country, would thus represent the earlier migrations.

We thus have:—

I. *The Urmi group* (U.); the dialect of the great plain of Urmi, in Azerbaijan, to the west of the sea of that name; the dialect of the smaller plain of Solduz to the south of the sea, which is almost the same, though in a few of its Syrian villages Syriac has given place to Azerbaijani Turkish; the dialect of the north part of the plain of Urmi, noted here as 'Sp.,' i.e. Sipurghan, which is somewhat affected by the Salámas dialect (Group II.), as is also that of the small plain of Gavílan between the two.

II. *The Northern group.* This group is especially noticeable for dropping Tau.

a. (Sal.) Plain of Salámas, in Persia, to the north-west of the Sea of Urmi.

b. (Q.) Qudshanis, in Turkey, the village of the Patriarch Mar Shimun, gives its name to the dialect of the neighbouring district, which is a little south of the Sea of Van.

c. (Gaw.) The plain of Gawar, in Turkey, a high table-land to the west of the Perso-Turkish frontier. This plain and the district round Qudshanis are called 'Rayat' or *Subject*, being entirely under the direct government of the Turks.

d. (J.) The dialect of Jilu is practically the same. This very mountainous district lies a little to the west of Gawar, and geographically belongs to Group III., being Ashiret; but philologically it belongs to Group II. Its people are very different in appearance and character from most of the other Syrians, being of a more Jewish cast.

III. *The Ashiret group.* K. in the following pages denotes the dialects of the Ashiret or Tribal (semi-independent) districts of Central Kurdistan, which consist of inaccessible mountains and valleys lying between Van and Mosul. Over these districts the Turks exercise little more than a nominal sway, and the soldiers seldom penetrate it. Of these districts we have:—

a. (Ti.) Upper Ṭiari, to the north-west of the group; this is by far the largest Ashiret district.

b. (Tkh.) Tkhuma, a large valley east of Ṭiari, south-west of Jilu.

c. Ṭal, Baz, Diz, Walṭu, smaller Ashiret districts, north and east of Tkhuma.

d. (Ash.) Ashitha, in Lower Ṭiari, to the south-west of the group. This is the principal village in the Ashiret districts, and its dialect differs very greatly from that of Upper Ṭiari, and approaches rather those of the fourth group.

e. (MB.) Mar Bishu; (Sh.) Shamsdin. These are districts in Turkey close to the Persian frontier, south-west of Gawar, and are inhabited by colonies from Ṭiari. Their dialects are closely related to that of Ṭiari, but are somewhat influenced by the first, or Urmi, group. This is still more the case with the dialects of Tergawar, Mergawar, and Bradust, three neighbouring upland plains on the Persian side of the frontier. The village of Anhar in the plain of Urmi, near Tergawar, is also a colony from Ṭiari, and retains several Ṭiari peculiarities of language, grafted on the Urmi speech. These districts are separated from the rest of this group by Gawar and Jilu.

IV. *The Southern group.* *a.* (Al.) The Alqosh dialect, spoken in the villages of the plain of Mosul. In the town of Mosul itself vernacular Syriac almost entirely gives place to Arabic. This dialect receives its name from the village of Alqosh, about thirty miles north of Mosul, where is the famous monastery of Raban Hurmizd. The language of the other villages, Telkief, Teleskof, and the rest, differ in small particulars from that of Alqosh itself.

b. (Bo.) The Bohtan dialect, spoken in Bohtan, in Western Kurdistan, a district lying on the Eastern branch of the Upper Tigris.

c. (Z.) The Zakhu dialect, spoken by the Jews of that place, which is about sixty miles north of Mosul. It greatly resembles that of Alqosh.

With regard to foreign words, Groups I. and II. are chiefly affected by Persian and Azerbaijani Turkish; Group III. by Kurdish and Arabic; Group IV. by Arabic.

Origin of the Vernacular. It would appear that the dialects, though sufficiently different to make it difficult for a man to understand one of a distant district, are yet sufficiently alike to argue a common origin. This origin, however, we can hardly seek in the written or classical language. It would be a mistake to look on the spoken Syriac as a new creation, springing from the ruins of the written tongue; the former may indeed in a sense be called *The New Language*, as it has greatly developed its grammatical structure in an analytical manner, and has dropped many of the old synthetic forms, but much or most of it was doubtless in use side by side with the written classical Syriac for centuries. It retains in many cases forms less developed than corresponding forms in the written language; thus in § 32 we see that in the formation of the first person plural of the first present tense, the spoken Syriac retains the Khéith which is dropped in the classical. The contractions in the tenses of the vernacular shew independence of the written language (§§ 31, 32). Many words are found in the former which are not used in the latter, but which are found in the Chaldee and other older Aramaic dialects. So too, some of the compounds which are survivals of the construct state (§ 16, ii. *g*) and some of the few remaining agents of the old form (§ 77, 2) are formed from verbs not found even in the latest classical Syriac, though used now; this would shew that these verbs were in use in speaking, though not in writing, before those now almost obsolete constructions and formations were given up. The form of the past participle of the second conjugation, *mpu'la*, and of the verbal noun of the same, *mpa'uli* or *mpa'ulé*, can hardly have been derived from the very different forms which correspond to them in the classical language; and the same may be said of the method in which the prepositions take pronominal affixes.

The style of spelling adopted. European Orientalists have sometimes expressed surprise that the missionaries who reduced the language to writing did not adopt the Roman alphabet. Had their

only object been to make the language known in Europe, they might have done so; but as their aim was to enable the Eastern Syrians themselves to read and write their own language, they had no option but to use the character to which the people themselves were accustomed. They already wrote classical Syriac, which contained a very large number of the words used in the spoken tongue, and therefore it was absolutely necessary to employ the alphabet which was in common use. Many difficulties however present themselves. Are words to be spelt on exact phonetic principles? And if so, what dialect is to be chosen? How is a man of one district to understand a book printed in the dialect of another? It is impossible to print the books in every dialect, and one must aim at spelling so as to make the books intelligible to the greatest number of readers possible. The Archbishop of Canterbury's Mission Press at Urmi has therefore laid before itself the following principles: (1) The Vernacular must be treated as a historical language, not as one invented in the present generation; in other words etymology must be considered. (2) The spelling of classical Syriac is taken as a basis. Thus when Old Syriac spelling gives the vernacular sound, it is adopted, although some other perhaps simpler spelling also gives the sound. (3) When some districts follow Old Syriac and some depart from it, the words are spelt in preference according to the former (see e.g. § 87, *c* to *m*). (4) But when all, or nearly all, the dialects differ from Old Syriac, the vernacular sound is followed. (5) Words not generally understood except in one dialect—and especially foreign words, which are often used in one district only,—are used as sparingly as possible. (6) The mark *ṭalqana* (lit. *the destroyer*), which denotes a silent or fallen letter, is retained to a considerable extent[1], both because a letter thus marked may be sounded in some dialects though it has fallen in others, and also because a Syriac word thus marked may often be made intelligible to those who do not use it by the fact of its resemblance (to the eye) to the corresponding word in the classical

[1] On the other hand it is not used with an initial vowelless Alap or Yudh. In the later, but not the earlier East Syrian manuscripts, it is found with the very few words which begin with a vowelless Alap. In the vernacular, however, similar words are very numerous, and it is a great gain to be able to dispense with the mark. As Alap and Yudh without a vowel have no sound it seems needless to write a sign which denotes that the sound is taken away. In some cases (§ 29, Note 2) it would be a distinct error to write it, as the Yudh contributes to the diphthongal sound.

language, which all who can read and write understand to some extent. (7) The same remark applies to etymological spelling. A word thus spelt is easily recognized, even if not used in speaking; and moreover it is found that a word spelt etymologically is frequently capable of more than one pronunciation, and therefore suits the speech of several dialects.

There is of course no royal road to the end desired, of making the books intelligible to all the Eastern Syrians, and the method here advocated will not give the exact colloquial language of any one dialect; but it aims rather at producing a literary style which will make communication between the various districts easier.

Arrangement of this book. This grammar is primarily intended for the use of those who wish to learn vernacular Syriac practically, and therefore, while the classical language is constantly referred to for illustration, a knowledge of it is not assumed. Those who wish to learn only one dialect may do so by omitting all variant forms marked with letters denoting other dialects. The discussion of derived nouns and verbs, and of alphabetical peculiarities of the vernacular as compared with classical Syriac, is postponed to the end of the book, in order that the reader may have some knowledge of the language before he reaches them; and the accidence and syntax are placed together instead of being separated, as this has been found in several grammars of modern languages to be of practical advantage in rendering their acquisition easier. A large number of idiomatic phrases arranged in alphabetical order will be found in the book; and over one hundred proverbs, which may be of general interest, have been added in the Appendix.

The author is indebted to Miss Payne Smith and to Mr Norman M°Lean, Fellow of Christ's College, Cambridge, for reading the proofs of this work, and for making various suggestions.

NOTE. No dictionary of the vernacular has been published, but a vocabulary of verbs used in several districts, with meanings in English, has been compiled by the present writer and may be had from the English Mission Press at Urmi, or from the Secretary of the Archbishop of Canterbury's Mission (7, Dean's Yard, Westminster), price *5s.*

ABBREVIATIONS.

N.S.	'New Syriac,' the vernacular.
O.S.	'Old Syriac,' the classical language.
Turk.	Azerbaijani Turkish.
Osm. Turk.	Osmanli Turkish.
Kurd.	Kurdish.
Gk.	Greek.
Pers.	Persian.
Chald.	Chaldee.
Arab.	Arabic.
Heb.	Hebrew.
pron.	pronounced.
Nöld.	Nöldeke's *Grammatik der Neusyrischen Sprache* (Leipzig, Weigel, 1868).
Nöld. O.S.G.	Nöldeke's *Syrische Grammatik* [the Classical language] (Leipzig, Weigel, 1880).
St. or Stod.	Stoddard's *Modern Syriac Grammar* (American Oriental Society, Volume v. 1856).
Socin	Socin's *Neuaramäischen Dialekte von Urmi bis Mosul* (Tübingen, 1882).
Sachau	Sachau's *Skizze des Fellichi-Dialekts von Mosul* (Berlin, 1895).

The usual grammatical abbreviations are used.

Abbreviations for dialects.

Al.	Alqosh.	Q.	Qudshanis.
Ash.	Ashitha.	Sal.	Salámas.
Az.	Azerbaijan Jews.	Sh.	Shamsdin.
Bo.	Bohtan.	Sp.	Sipurghan.
Gaw.	Gawar.	Tkh.	Tkhuma.
J.	Jilu.	Ti.	Ṭiari.
K.	Kurdistan (Ashiret districts only).	U.	Urmi.
		Z.	Zakhu Jews.
MB.	Mar Bishu.		

One of these abbreviations after a grammatical form indicates that the form is used in the district for which the abbreviation stands; but not necessarily that it is confined to that district.

When no abbreviation follows any particular form, it is to be read as being used in a large number of dialects.

The letters O.S. *after* a Syriac word denote that the word is used both in O.S. and N.S., though in the case of verbs ending in a guttural it is to be understood that the vocalization of the last syllable is different, see p. 286; but the letters O.S. *before* a Syriac word denote that it is used in O.S. and not in N.S.

Transliteration of Syriac words. When to indicate the pronunciation or for any other reason, Syriac words are transliterated into Roman letters, we read :—

â, *ā* as in *far*; *ă* as in *pat*.
é, *éi* as *a* in *fate*; *ei* as in *height*; *ĕ* as in *pet*.
î as in French *île*; *ĭ* as in *pit*.
o as in *pole*; *oi*, *oy* as in *hoiden*, *boy*.
û, *ū* as in *flute*; *ŭ* as in *but*.

The Syriac Qop is represented by *q*, Ṭéith by *ṭ*, and Ṣadhé by *ṣ*, except in abbreviations.

GRAMMAR OF VERNACULAR SYRIAC.

GRAMMAR OF VERNACULAR SYRIAC.

THE LETTERS.

§ 1. *Consonants*[1] ܐܲܒ̈ܓ̈ܕ̈ܲ.

Not joined to preceding letter.	Joined to preceding letter.	Estrangéla.	Name of letter.	Value in English.
ܐ (ܲ final)	ܐ ܐ (ܲ final)	ܐ	ܐܲܠܦ Alap	See § 4.
ܒ	ܒ	ܒ	ܒܹܝܬ Béith	b; (aspirated, w. See § 7).
ܓ	ܓ	ܓ	ܓܲܡܠ Gamal	g; (asp. gh guttural).
ܕ	ܕ	ܕ	ܕܲܠܬ Dalath	d; (asp. as *th* in *then*).
ܗ	ܗ	ܗ	ܗܹ Hé or Hi	h
ܘ	ܘ	ܘ	ܘܘ Wau	w
ܙ	ܙ	ܙ	ܙܲܝܢ Zain	z
ܚ	ܚ	ܚ	ܚܹܝܬ Khéith	kh guttural.

ـط, ط	ـط, ط	ط	ṭéith	t, very hard. § 4.
ـي	ـي	ي	Yudh	i or y
ـك (ـك final)	ـك (ـك final)	ك	Kap	k; (asp. kh guttural).
ـل	ـل	ل	Lamadh	l
ـم (ـم final)	ـم (ـم final)	م	Mim	m
ـن (ـن final)	ـن (ـن final)	ن	Nun	n
ـس	ـس	س	Simkath	s
ـع	ـع	ع	ʿE	See § 4.
ـف	ـف	ف	Pé or Pi	p; (asp. §§ 3, 7).
ـص	ـص	ص	Ṣadhé	ṣ, sometimes rather sharp.
ـق	ـق	ق	Qop	q, very hard. § 4.
ـر	ـر	ر	Resh	r
ـش	ـش	ش	Shin	sh
ـت, ـت	ـت, ـت	ت	Tau	t; (asp. as *th* in *thin*).

[1] For grammatical terms, the O.S. names, with their O.S. plurals are usually retained in N.S. Vowels not being counted as letters there are not separate Syriac words for *consonants* and *letters*.

These letters should be written by beginning at the right hand bottom corner, and most of them in several separate strokes.

The Estrangéla letters are now as a rule only used for headings of chapters, titles of books, and the like. There are no capitals, and the Estrangéla letters are not used for this purpose, but rather correspond to our black letter.

Of these consonants all may be affixed to the preceding letter; and all also to the following letter except ܐ, ܕ, ܪ, ܘ (usually), ܙ, ܟ, ܠ, ܡ (ܬ). In manuscripts ܣ followed by ܠ is not joined on; but this rule is not now generally observed. In some of the older manuscripts ܣ is not joined on to ܘ, ܒ, and other letters. Estrangéla letters follow the same rule in joining on as the others, but ܣ is never joined to the letter following.

Alap is written ܐ except (1) after ܠ when it is written ܀ whether final or not; (2) when final, when it is written ܀. But after ܕ and ܝ it is written ܐ even though final.

§ 2. *Final letters.* For ܀ see above. Final Kap, Mim, and Nun take the forms ܟ or ܟ, ܡ or ܡ, ܢ or ܢ. These letters when standing alone are usually written double, as ܟܟ, ܡܡ, ܢܢ; though the final disjoined forms may stand alone; the others never.

When ܒ, ܓ, ܗ, ܘ (ܐ), ܙ, ܠ, ܣ, ܥ, ܨ, ܩ, ܫ are final, whether joined to the preceding letter or not, a small stroke is added: thus ܒ, ܩ. Yudh final after ܪ is generally written ˃ in manuscripts. ܟ followed by ܀ at the end of a word is generally written ܟ if the ܟ be attached to the preceding letter; if not attached, it is written ܀ܟ or ܬ.

§ 3. *Aspirated letters.* The letters ܒܓܕܗܘܙܚܛܝܟܠܡܢܣܥܦܨܩܪܫܬ have a dot below them when aspirated, and a dot above them when not aspirated.

But these dots are not written when they would interfere with vowel signs[1].

ܦ aspirated is written ܦ݂; a dot is never placed above this letter. It is only aspirated in Syriac words (in most districts) when forming a diphthong (see § 7), whether in the vernacular or in the classical language in its Eastern form, which thus differs from Western or Jacobite Syriac. In words from Persian, Arabic, etc., there are a few exceptions in the speech of the better educated, and ܦ݂ then is *ph*; but in general *f* of a foreign language becomes *p* in Syriac. In Al. and Z. it is often aspirated even in Syriac words, especially at the beginning. Thus ܦܘܪ *to abound* has ܦ݂.

The letters which are capable of aspiration are called by the East Syrians ܒܓܕܟܦ, *bagh-dakh-path*. An aspirated letter is called ܕܚܝܟ (see § 95 *d*) and aspiration ܪܘܟܐ, or softening; an unaspirated letter is ܣܝܡܟ, and non-aspiration ܣܘܡܟܐ or hardening.

In U. Sp. Q. Sal. J. Gaw. etc. ܟ and ܦ are never aspirated. The vernacular is more simple than the classical language in the matter of aspiration; if a letter is aspirated in the normal form of the word, it is aspirated throughout all its grammatical changes in the vernacular. See § 84 for Bar Zu'bi's rules; §§ 94, 95, for differences between O.S. and N.S. in this respect.

§ 4. *Notes on the pronunciation of the letters.*

(1) ܐ is not pronounced. It is used chiefly as a peg to hang a vowel on, or as a quiescent final letter.

(2) ܘ in many words modifies the vowel sound which is connected with it. See § 6. But a vowelless ܘ at the beginning of

[1] In fully vocalized writing if one of these letters in the middle of a word has not a dot below it when there is a vacant space beneath, we understand it to be hard; and so if there is no dot above and the space above is vacant, we understand it to be soft. Thus ܟܬܒ has ܒ; ܒܛܠ has ܛ. When in this book ܟ and ܦ are written with a dot beneath, it is of course only meant that they are aspirated in K. Al. etc.

a word ordinarily adds nothing to the sound. One or two words like ܥܢܢܐ *cloud* gave a half vowel to ܥ. So ܥܕܢ *Eden*; sometimes ܡܥܡܕ *he was baptized*, ܥܕܬܐ *baptism*. In Al. Z. initial vowelless ܥ usually has a half vowel. Thus ܥܒܕܐ *act*, ܥܒܝܬ *I ran* have half vowels, though elsewhere they are pronounced *wadha* (*wada*), *riq li*. ܥ and ܐ are not passed over in the middle of a word after a vowelless consonant; a break in the breath must be made. Thus ܐܪܥܐ *earth* is pronounced *ăr-'ā* not *ărā*.

(3) ܟ and ܩ are pronounced low down in the mouth and throat respectively; they have a very hard sound and necessarily modify the accompanying vowel (see § 6). ܟ is pronounced by putting the middle, not the tip, of the tongue against the roof of the mouth.

(4) ܟ and ܟ aspirated have the same sound[1]; it is somewhat harsher than the Scottish and North German *ch*; in some districts it is a very harsh aspirate indeed. The ܓ is a soft aspirate, pronounced lower down the throat, something like the German *g* in *tag*.

(5) ܢ before ܒ is pronounced ܡ, as ܐܡܒܪܐ *store room* (*ămbar*).

(6) A mark ~ under or above ܓ or ܟ make them = *j* (in *jay*) and *ch* (in *church*) respectively. These letters are then called Jamel and Chap. The same mark with ܦ or ܦ makes them = *j* in French *jamais*. The name of this mark is ܡܓܠܓܢܐ U. *majliyána* or *wearing away* (ܡ K.).

(7) A letter repeated must be pronounced twice, not as in English as a single letter. This is a matter of considerable importance. Thus we have ܐܢܐܡܡܝ K. *I complete* (§ 36), pronounced *mtă-m'min*, not *mtămin*.

[1] But see § 107.

(8) In other words all letters must be pronounced in full, and none left half pronounced as is so often done in English. Thus in ܒܨܘܠܬܐ *firewood*, the ܨ must be finished before the ܘ is begun.

(9) Care must be taken to pronounce letters not marked with talqana (§ 9), especially ܐ, which though feeble when without a vowel, is still sounded; thus ܥܘܡܬܐ *trouble* is not *zāmăt* but *zāh'măt*. § 6 (1).

(10) Initial ܝ if it has no vowel has no sound.

(11) In most words ܣ and ܫ have the same sound. If any difference is made, ܣ is somewhat more sibilant. It is not *ts*.

(12) ܐ final is silent. See § 108.

§ 5. *Vowels* ܐܘܬܝܐ.

The vowels are marked by dots placed above or below the consonants, as shown by the following table.

ܼ Pthakha, ܦܬܚܐ = *a* in *fat*; sometimes *e* in *pet*.

ܽ Zqapa, ܙܩܦܐ = *a* in *psalm*.

ܻ Zlami zogi, ܙܠܡܝ ܙܘܓܝ or Zlama zoga ܙܠܡܐ ܙܘܓܐ = *i* in *fit*.

ܼ Zlami pshuqi, ܙܠܡܝ ܦܫܝܩܝ or Zlami yarikhi ܙܠܡܝ ܝܪܝܟܝ (also Zlama pshuqa, yarikha) (1) as *ee* in *feet*, *i* in French *si*, (2) as *a* in *fate* or often somewhat shorter.

ܺ Khwaṣa, ܚܘܨܐ = *ee* in *feet*, *i* in French *si*.

ܹ Rwaṣa, ܪܘܨܐ = *u* in *rule*; in a few words like *oo* in *wool*, e.g. ܥܘܠܡܐ *world* (Turk.) [so ܟܠ *all*; see below]. In Sh. and M.B. more like a French *u* in all words.

ܳ Rwakha, ܪܘܟܐ = *u* in *rule*, slightly inclining to *o*, especially in Al. Z.

Half vowels.

ـَ Half Pthakha, a very short vowel: very rarely written in N.S.

ـِ Half Zlama, a very short Zlama.

These are usually written between consonants in manuscripts, but in printing they are necessarily put under one of them; e.g. مْدِدْنْ *west* O.S. and N.S. مْدَمْدِدْنْ O.S., K. *Baptist* (= مْدَمْدِدْنْ U.). Half Pthakha is also called مْدَرِّخْنْ *mar-h'ṭana* or *making to run*; half Zlama is مْدَرِّنْ *m'hagyana* or *spelling*. The former must not be confused with talqana (§ 9). An O.S. half vowel is frequently replaced by a whole vowel in N.S. See § 86.

Of these vowels Khwaṣa can only be used with ب, Rwaṣa and Rwakha with ه. The others can be used with any letter, provided it be not final.

Notes. (1) The form Zqapa is preferred by the Eastern, Zqopho by the Western Syrians.

(2) There is much variation in different districts in the pronunciation of long Zlama. In Urmi the first pronunciation is usual, except in a few words such as لَا *not* (if indeed this is the proper method of spelling this word; see § 67): لِسْدَّنْ *other* (rarely with the first pronunciation): لِوْ *yes* (sometimes: but لِو *yes* always has the first pronunciation); هَوْ *two* (O.S. هَوْمِ); and in the names of the letters بِسْمِ, جِمْلِ, دَلِتْ, but the sound is rather a short one; and لِد where the sound is long. On the other hand both in K. and U. the letters جِمْلِ, لِوْ, لِفْ, لِدِدْ usually (but not always) have the first sound. In K. Al. the second pronunciation is more common except in plurals in لـ ـِ and in the pronominal affix وْ ـِ; but in Ṭiari these plurals also often have the second sound, as مْلَحْنْ, and in Al. both these plurals and وْ ـِ often have the second sound.

In many cases the variation of pronunciation shows that long Zlama should be written, as etymology also would suggest. Thus the 3rd pl. present of ܠ verbs, as ܓܠܝ *they reveal* (O.S. ܓܠܝ) is pronounced *galé* in K. Al., *gali* in U.; in the K. form of the 3rd pers. pl. possessive pronoun with nouns, as ܟܬܒܗܘܢ *their book*, the first sound prevails in Tkh., the second in Ti. The K. imperfect ܗܘܹ ܗܘ̈ *they were* (O.S. ܗܘ̈ ܗܘ̈) is *wé-wa*, § 29. ܒܣܡ *smell*, has the first sound in U., the second in K. ܙ *go*, is pronounced *zé*, *zi*, *sé* or *si*. ܡܪܝ *lord of* (§ 16) is *mari* in U., *maré* in K. The K. forms ܫܚܢܐ m., ܫܚܢܬܐ f., are *khréna* and *khréta* (= *other*).

(3) No vowel can be placed on the final letter of a word, except ◌ܝ, ◌ܘ, ◌ܐ; hence the use of the Alap in which nearly all purely Syriac nouns now end.

(4) ◌ܝ final must be distinguished from ◌ܺ and ◌ܹ. It is marked, in U., by the breath being made to pass sharply over the tongue as the vowel *i* is being pronounced. The distinction is hardly marked in K. Al. Z. etc. ◌ܝ has the sound of short *i* in ܐܝܟ *there is*; in the fem. past part. of 1st conj. as ܟܬܝܒܬܐ *finished*; and usually in the preterite 1st conj. as ܟܬܝܒ ܐܢܐ *I finished*; but not when the object is expressed by affixes. See § 50. Also in ܐܝܒܡܐ *husband's brother*, but not in ܐܝܒܡܬܐ *husband's sister*.

(5) ◌ܝ often does duty both as a vowel and as a consonant. Thus ܕܝܝܢ *di-yan*, *of us*. This is not the case with ◌ܘ; if Rwasa or Rwakha or a diphthongal Wau is followed by the sound of Wau consonantal, ◌ܘ must be repeated. Thus ܒܢ *in us*, is *gâ-wan*, not *gô-wan*. ◌ܝ initial is pronounced *i* not *yi*.

(6) A few words are always written without vowels; as ܡܢ (*mĭn*) *from*; ܡܢ (*măn*) *who*; ܟܠ (*kul*) *all*; ܐܘ (*ō* or *ow* as in *cow*)

he or *that*; ܗܵܝ (*ā* as in *fate* or *ei*) *she* or *that*; and so their derivatives, as ܟܠܗܵܝ *universal*, ܗܵܝ ܟܕ *then*, ܟܠܗ *all of it*. But ܒ with affixes receives Zlama zoga, as in O.S., as ܒܝܗ *from him*.

(7) The letters ܕ *of*, ܘ *and*, ܒ *in, with*, ܠ *to*, and combinations of them, are prefixed to words without vowels, except in Al. where they have Zlama zoga before a vowelless letter. But they do not quite coalesce with the word following. Thus there is a distinction between ܕܪܵܟ *late* (*drang*) and ܕܪܵܟ *of colour* (*d'rang*), though the former word is sometimes pronounced, especially by children, like the latter. Between a preposition and a demonstrative pronoun an inserted ܕ coalesces with the latter as ܒܗܵܕ *on this*, § 70 (12); and so often ܒ, ܠ before demonstrative pronouns, and sometimes ܕ when = *of*. In O.S. these particles receive Pthakha before a vowelless letter. ܘ is pronounced *u* when = *and*. ܐ with a vowel, preceded by these particles, does not in N.S. usually throw back the vowel to the particle, as always in the Western and sometimes in the Eastern form of O.S.

(8) Before ܐ Zlama is always the long one.

§ 6. *Modification of vowel sounds by certain consonants.*

(1) Before a silent letter a short vowel is lengthened; this applies to a letter with talqana (§ 9) as well as to a vowelless ܒ or ܐ, as ܩܕܡܝܐ *first* (*qd-maya*); ܚܕ *one* (*khd*), usually; ܦܬܐ *face* (*pâtha*), ܒܥܒܕܐ *doing* (*bt-wadha*). For exceptions see § 37 *b*. So also Pthakha before ܙ as in ܐܙܕܗ *trouble* (*zdh'mâ*).

(2) The vowel sounds are slightly modified when in the same syllable with ܗ, ܚ, ܥ, ܩ, ܪ, and sometimes with ܐ. Pthakha, Zlama zoga, and often Zqapa are then sounded nearly like *u* in *but*, as ܚܡܫܐ *five* (*khŭmshu*), ܚܛܐ *wheat* (*khŭṭi*), but not in ܚܛܐ *to sin* (*khâṭi*); ܩܡܨܐ *locust* (*qŭmṣa*). There are however many exceptions,

especially with ـڥ. Almost always in Al., and often in K., ـد does not modify the vowel, but is pronounced like ـ. In other districts this modification is the only way of distinguishing ـد and ـ. ـڐـڬـ *country*, is pronounced *'ŭthra* (U. *'ŭtra*), as if written with ـد; and so ـڐـڬـ *store room* (*ŭmbar*).

The long vowels ـ, ـ, after ـڢ, ـد, ـط, are necessarily somewhat modified. If these letters are properly pronounced, far back in the mouth and throat, the proper vowel sound follows naturally. Thus ـڐـڬـ *fig* and ـڐـڬـ *mud* have quite distinct vowel sounds; and so also ـڐـڬـ *hand* and ـڐـڬـ *feast*, even if the Zlama of the latter have the first sound. (In Tkh. it has the second sound.)

Note that the preterite (§ 32. 4) of the first conjugation is always pronounced with the *ŭ* sound even with these letters in it. This is an additional reason for spelling it with ـ (though the sound is usually short) and not with Zlama. Thus ـڐـڬـ is *qĭmli*; if we wrote it ـڐـڬـ it would be *qŭmli*.

The word ـڐـڬـ *Sion* is usually pronounced *Seihyun* (sound the *h*).

§ 7. *Diphthongs* ـڐـڬـ.

ـ as *a* in *fate*, as ـڐـڬـ *one who rises*; or *ei* in *height* as in ـڐـڬـ *Syrian*, where the ـ does duty first in the diphthong and then as a consonant. If the ـ has no vowel the first sound is more common. Some words are pronounced both ways, as ـڐـڬـ *gain, interest*. The following are irregular: ـڐـڬـ *good* (U. *spoi-i*, K. *spei*, rather drawn out), ـڐـڬـ U. *bitter* (*moira*), ـڐـڬـ U. *cold* (*qoira*), but not the kindred words ـڐـڬـ U. *hot* (*kheima*), ـڐـڬـ *thinned*

out, as trees (*deila*). In K. Al. and O.S. these are ܦܕܒܐ, ܦܕܒܐ, ܦܨܒܐ, ܕܟܒܐ.

The diphthong ◌ܰ◌ܐ has the same sound. But in U. ܒܥܐ *wishing*, ܝܕܥܐ *knowing*, ܕܚܠܐ *fearing*, have the sound of *oi*; in K. Sal. etc. of *ei*.

◌ܳ◌, ◌ܳ◌ܐ, ◌ܘ◌ܳ◌, as *o* in *pole*. But ◌ܘ◌ܳ◌ is pronounced *wâ*; and in the names of the letters ◌ܘ◌ܳ◌, ◌ܗ◌ܳ◌ the diphthong has the sound of *ow* in *cow*.

◌ܰ◌ܘ, ◌ܘ◌ܳ◌, generally as *o* in *pole*, rarely as the following diphthong. [In the name ܝܦܬ *Japhet*, ◌ܘ◌ has a feeble sound, *Yôpht*.]

◌ܰ◌ܐ (rare), somewhat like *ow* in *cow*, as pronounced by the uneducated in London, as ◌ܛ◌ܰ◌ܐ *tinder*.

◌ܶ◌ and ◌ܰ◌ܝ, generally as *a* in *fate*, sometimes as *ei* in *height*, ◌ܥ◌ܶ◌ܝ◌ܢ *eye*, *fountain*, has the first sound in K. the second in U. Distinguish ◌ܫ◌ܡ◌ܰ◌ܝ *heaven* (first sound) and ◌ܫ◌ܡ◌ܰ◌ܥ *hearing* (second). Exceptions: ◌ܐ◌ܶ◌ܠ◌ܶ◌ܗ *as* (*ăkh*), ◌ܟ◌ܐ◌ܶ◌ܠ◌ܶ◌ܗ *as* (*mâkh*, but in Al. *mékh*): ◌ܠ◌ܶ◌ܝ◌ܬ *there is not* (*lît*) and its variant ◌ܠ◌ܶ◌ܝ◌ܬ◌ܺ◌ (*lîtîn*). [In K. Al. we have ◌ܠ◌ܶ◌ܗ which in Ti. is *lăth*, in Tkh. *lîth*, in Al. *léth*.] ◌ܗ◌ܘ◌ܟ◌ܠ◌ܳ◌ *temple* (*hĕkla*).

◌ܽ◌ܘ, ◌ܘ◌ܽ◌, ◌ܳ◌ܘ◌ܽ◌, ◌ܝ◌ܽ◌, ◌ܐ◌ܝ◌ܽ◌, either as *u* in *tune* or *u* in *rule*. At the end of a word these are not properly diphthongs, but the consonant has a feeble, half-whistling sound. Thus ◌ܝ◌ܬ◌ܒ *to sit* is not *yâtiv* nor yet *yâtu* (*u* as in French), but between the two, and ends with a soft whistle.

In ◌ܳ◌ܘ◌ܰ◌, ◌ܝ◌ܰ◌ (followed by a consonant) the ◌ܳ◌ܘ and ◌ܝ give no additional force to the Rwaṣa. In ◌ܰ◌ܝ Yudh gives no additional force to the Zlama, except at the end of a word in U.

ـِي at the end of a word gives Yudh a very short sound; but ـِيـ is *i* only.

Note. The combination ـَـْ has always been distasteful to the Eastern Syrians. Hence when the Western Syrians used this diphthong, the Easterns put Zqapa for Pthakha. Hence we have ܝܰܡܳܐ *day*, O.S., Ti. Al. not ܝܰܡܳܐ (pron. in U. Q. Tkh. etc., ܝܳܡܳܐ). So in quadriliterals ܐܰܘܕܺܝ *to confess*, not ܐܰܘܕܺܝ.

This applies also to a great extent when the Wau has a vowel, not only in O.S. but also (especially in K.) in N.S.; thus, where in U. they say ܡܰܙܰܓ݂ܳܢ *to join*, in K. they say ܡܙܳܓ݂ܢ.

§ 8. *Accent* ܫܽܘܠܳܐ.

In speaking the accent is almost invariably placed on the penultimate, even in foreign words.

Exceptions. (1) ܡܠܰܦ݂ܢܳܐ *teacher*, ܐܰܚ݂ܳܝ *my brother*, and the like, when used vocatively, are accented on the first.

(2) Words with the 3rd pl. pronominal affix ـَـْـهُـمْ are often accented on the last especially in U. There was originally another syllable here, which is still used in K. See § 11. Cf. ܗܳܫ݂ *now* (= ܗܳܫ݂ܳܐ) which is oxytone.

(3) Adverbs in ـَـْـبَـهْ are also usually oxytone. But they are rare (§ 67).

(4) ܟܽܠܳܗ *especially* (pers.), ܩܕܺܡ ܨܰܦ݂ܪܳܐ *in the morning*, ܫܽܠܺܝ (ܣ Sal.) *in short*, and ܫܰܡܰܫ݂ *deacon*, are accented on the first. But the plural ܫܰܡܳܫ݂ܐ is accented regularly, and in K. often the singular. ܟܽܠܚܰܕ *immediately*, is accented on both first and last, ܩܰܕܡ U. *always*, on the first. Also the following are accented on the first and pronounced as one word: ܫܢܺܝܬܳܐ *last year*, ܗܳܠܶܟ ܠܶܠܝ Ti. Al.

upwards, ܠܥܠ Ti. Al. *downwards*, ܠܬܚܬ U. *in the evening*, ܒܪܡܫܐ *one qran* (7d.), ܒܪ ܐܠܦ *one tumân* (6s.), ܡܪ ܫܡܥܘܢ *Mar Shimun* (but not the names of the other bishops), ܗܢ ܥܠ *this side*, ܗܢ ܬܚܬ *that side*; and so ܒܚܕ ܒܚܕ *suddenly*.

(5) When the 2nd pl. pronominal affix ـܟܘܢ, or the plural imperative affix ـܘ are added, the accent is often on the antepenultimate.

(6) Generally when any affix is added to a word, whether written as part of the word or not, it counts as part of the word in determining the accent. Thus ܢܫܬܟܚ ܗܘ *he will heal*, is accented on ـܟ, but ܢܫܬܟܚ ܠܗ ܗܘ *he will heal him*, on ـܗ.

(7) The verb ܗܘܐ, ܗܘܝ *was*, similarly counts as part of the word. Thus in ܗܘܐ ܡܓܡܪ ܗܘ *he would finish*, the accent is on the ـܓ.

(8) In ܩܕܡܝܬܐ *first* (adv.), the accent is often on the first, and the first Zqapa is very feeble, especially in U. Thus *qâm'ta*. So in abstracts in ـܘܬܐ the ܘ often falls or is feeble, and the Zqapa before ـܬ is accented, especially in U.

(9) ܥܝܕ ܦܨܚܐ *Easter* U., ܥܝܕ ܝܠܕܐ *Christmas* U., are each pronounced as one word, with the accent on ـܕ.

(10) All plurals in Sal. Q. Gaw., which correspond to U. plurals in ـܐ, and K. plurals in ـܐ, are oxytone, the last syllable having fallen. Thus we only distinguish ܦܬܟܐ *sides* (*dipná*) from ܦܬܐ *side* (*dípna*) by the accent. See § 18. Note 3.

(11) The numerals in § 28 (1) are accented on the first, as ܬܪܝܗܘܢ *both of them*, also the days of the week, § 28 (5).

§ 9. *Signs.* N.S. ܣܝܡܢܐ, or Al. ܣܝܡܐ.

Talqana. A line above a letter ◌̱ denotes that it is silent. This mark is called *talqana*, ܬܠܩܢܐ (or ◌̱ܗ), i.e. the destroyer: and a letter thus marked is called *tliqta*, ܬܠܝܩܬܐ (or ◌̱ܐ).

Sign of the plural. Two large dots above a word denote the plural in nouns, adjectives, and participles used adjectively. They are called *Siami*, ܣܝܡܐ, or 'positions.' By preference they are put over ܒ and ܦ if these letters occur in the word, whether they already have a vowel or not. But they may be put over any letter. They are not written slanting over ܠ as by the Western Syrians. When written over ܒ one of them counts as the dot of the letter itself, as ܒ̈. They are not now used with verbs.

Various. A large dot is put over ܐ in the 3rd fem. pronominal affix (§ 11); and in ܗܿܐ, ܗܿܢ (§ 10); over ܕ̈ *who* and under ܡ̣ *from*. See § 5 (6). ܚ is written without a dot.

The large dots which marked the tenses and persons of the old verb have disappeared with those tenses.

The stops usually used are—: : comma; . semi-colon or full stop; ❖ full stop, especially at the end of a paragraph. This, or a star, often divides verses of psalms and anthems. The Syrians use their stops very loosely. The first of the above stops is more used than the comma in English. It is often called ܦܫܩܐ ܕܢܦܫܐ *drawing of breath*. In manuscripts a distinction is often made between the two ways of writing these two dots, according as they slant to the right or to the left.

For a fuller discussion of vowels and consonants in particular words see §§ 85—126 incl.

PRONOUNS.

ܣܟܬܘܪ̈ܐ

§ 10. *Personal Pronouns* ܣܟܬܘܪ̈ܐ ܠܣܒܝܢ.

The forms most commonly used are those written first.

Sing. 3 m. ܗܘ *he*, or ܗ̇ܘܘ U. (*ow-wun*), or ܗ̣ܘܘ U., or ܐ̣ܝܗ̣ U., or ܐ̣ܗ̇ܘܘ Z., or ܗ̇ܘ̈ K. Al. In all but the last ܘ is silent.

f. ܗܝ *she*, or ܗ̣ܝ U. (*ey-in*), or ܗ̇ܝ Al. Tkh., or ܐ̣ܢ̈ Z., or ܐ̣ܗ̇ܝ Ti. In the first two and last ܐ is silent.

2 m. ܐ̣ܢ̈ܬ *thou*, or ܐ̣ܢ̈ܬ Tkh., or ܐ̣ܢ̈ܬ̣ U. K. (ܬ in Ṭal), or ܐ̣ܢ̈ܬ̇ Al. Ti. Z., or ܐ̣ܢ̈ܬ̇ Z., or ܐ̣ܢ̈ܬ̇ Z., or ܐ̣ܢ̈ܬ̇ Ti. Tkh., or ܐ̣ܢ̈ܬ̣ Gaw.

f. ܐ̣ܢ̈ܬ *thou*, or ܐ̣ܢ̈ܬ Tkh., or ܐ̣ܢ̈ܬ̣ U. K. (ܬ in Ṭal), or ܐ̣ܢ̈ܬ̇ Al. Ti., or ܐ̣ܢ̈ܬ̇ Ti. Tkh., or ܐ̣ܢ̈ܬ̣ Gaw.

1 m. and f. ܐ̣ܢ̈ *I*.

Plur. 3 m. and f. ܐ̣ܢ̈ *they* U. K. Al. Z., or ܐ̣ܢ̈ K. Sal. Al., or ܐ̣ܢ̈ Al. (*ánė*), or ܐ̣ܢ̈ܗ̇ Al. (*ánhė*).

2 m. and f. ܐ̣ܢ̈ܬ̣ *you* U. K., or ܐ̣ܢ̈ܬ̇ K. Al., or ܐ̣ܢ̈ܬ̣ U., or ܐ̣ܢ̈ܬ̇ Al., or ܐ̣ܢ̈ܬ̇ Sal., or ܐ̣ܢ̈ܬ̣ U.

1 m. and f. ܐ̣ܢ̈ *we* U., or ܐ̣ܢ̈ U. K. Al., or ܐ̣ܢ̈ U.

ܘܗ and ܝܗ as personal pronouns are pronounced *ow* (as in *cow*) and *ei* (as in *height*) respectively. In reading O.S. the Eastern Syrians read them *how*, *hei* unless the ܗ has talqana.

All these pronouns are abbreviated when used with verbs. See §§ 29 *sqq.*

Of these ܗܘ, ܗܝ, ܐܢܬ, ܐܢܬܝ are O.S. forms. In O.S. ܐܢܬܘܢ the short gives place to a long vowel (§§ 87, 88) and we get ܐܢܬܘܢ. The form ܐܢܝ should perhaps be written ܐܝܢܝ giving in U. K. the first sound to Zlama, in Al. the second. All the forms for *they* seem to be derived from the *feminine* ܗܶܢܝܢ (whence ܐܢܗܝ by metathesis), which has ousted the masculine. The reverse usually happens, as we see in the verb forms, but other instances of the feminine surviving and not the masculine will be seen in the following sections. For O.S. ܚܢܢ we have ܐܚܢܢ with ܐ prosthetic.

Most of the variants are due (*a*) to a love of aspiration in Tkhuma, (*b*) to a desire to emphasize by adding ܡ. [Qu. = O.S. ܕܝܡ ?]. (*c*) from a confusion with the affix forms of §11, as ܐܚܢܢ, ܐܚܬܘܟܘܢ, ܐܢܬܘܟܘܢ (which has a double confusion with ܐܚܢܢ). Perhaps ܐܚܬܘܢ is itself formed by confusion with the affix of the 2 pers., in which case we should write ܐܟܬܘܢ. Possibly also ܐܚܢܬܘܢ may be a reminiscence of the termination of ܗܘܝܬܘܢ *ye are* or *become* = ܗܘܝܢ ܐܢܬܘܢ. (*d*) ܐܚܬܘܓ is in accordance with the usual Salamas usage of putting ܓ for ܡ final. (*e*) ܐܚܬܘ and perhaps ܐܚܢܝ are formed by a common dropping of ܡ final, § 116.

The personal pronouns of the first and second persons are not used objectively; affix forms are substituted, §§ 48—50. But rarely in Al. we have such instances as the following: St John xv. 24, ܣܢܐ ܠܗܘܢ ܗܡ ܐܢܐ ܗܡ ܠܒܒܝ *they hated both me and my Father.* The 3 pers. pronoun is used objectively after prepositions in U., and also in K. Al. directly after verbs, as ܚܙܐ ܠܝ ܗܘ K. Al., *I saw him.* When used after prepositions ܕ must be inserted except sometimes after ܠ. Thus ܩܐ ܕܗܘ *for him* = ܩܐ ܕܝܗܘܢ or ܩܐ ܕܝܗ.

The 2 pers. plural is only used of more persons than one.

§ 11. *Affix forms.* ܬܝܢ ܣܘܦܝܐ.

Sing. 3 m. ـܗ U. Q. Sal. Gaw. J., or ـܵ K. Al. Z. (and elsewhere more rarely with nouns, but always in the preterite of verbs).

3 f. ـܗ or ـܵ (as above).

2 m. ـܟ. The ـܟ is frequently silent in J., especially with verbs.

2 f. ـܟ or ـܟ Ti. MB.

1 m. and f. ـܝ.

Plur. 3. ـܢ U. Sal. Q. Ash. Al. (and K. J. after preps.) m. f., or ـܝܢ K. J. Al. Ṭal. (nouns), or ـܘ MB. Sh. (and Z. after ـܠ) m. f., or ـܘ m. f. U. (after ـܠ), or (rare) ـܘ Al. m., ـܝ Al. f. (also for masc.), or ـܘܢ Bo. m.; ـܝܢ Bo. f.

2 m. f. ـܘܢ or ـܘ Ti. or ـܘ Ti. or ـܘ Al. Z. Also rarely in Ti. ـܘ (§ 70).

1 m. f. ـܢ or ـܢ or ـܢ K. U. Z. (nouns only except in Ti.).

Notes. (1) *Origin of the affixes.* We may compare the O.S. forms.

a. With masc. sing. nouns and all feminines, sing. and pl. in ـܗ [‘Singular affixes’].

S. 3 m. ـܵ, f. ـܵ, 2 m. ـܟ, f. ـܟ, 1 m. and f. ـ (no vowel).

Pl. 3 m. ـܘ, f. ـܝ, 2 m. ـܘ, f. ـܝ, 1 m. and f. ـܢ.

b. With masc. pl. nouns [‘Plural affixes’].

S. 3 m. ـܐ (Western ـܐ), f. ـܗ, 2 m. ـܟ, f. ـܟ, 1 m. and f. ـ.

Pl. 3 m. ـهُمْ, f. ـهُنَّ, 2 m. ـكُمْ, f. ـكُنَّ, 1 m. and f. ـنَا.

From the 'Singular affixes' we have the N.S. forms ـِي, ـَكْ, ـَكِ, ـَهْ, ـَهَا, ـَهَ, ـَهِ, ـَنَا.

From the 'Plural affixes' we have ـوهِي (= O.S. ـوهَيْ), ـُوهِـ (= O.S. ـُيهِـ, ـُ for ـَ, cf. § 109), ـُوهِ (= O.S. ـُيهِ, ـُ for ـَ, and the ـهِ softened, cf. § 94), ـَيْ and ـَيْ (= O.S. ـَحْ ـَ dropped, ـهِ softened), ـَيْهُمْ, ـَيْهُنَّ. Hence also ـَيْهُنَّ and ـَيْهُمْ (for which reason the accent in words containing the latter is irregular, § 8). ـَيْهِ and ـَيْهِ (= O.S. ـَيْحِ). Hence also ـَيْهِ with ـُ for ـَ, and ـهِ softened. ـَيْ and ـَيْ are O.S. ـَيْ.

It is doubtful if N.S. ـِي is from the O.S. Singular affix ـَ or the Plural ـَيْ. If the former it is one of the many instances in which N.S. agrees with Chaldee rather than with O.S.

The old form ـهِ- is found in Ti. in one or two prepositions: as دِيدِهِ *of you* (pl.), § 70.

(2) These affix forms are used with nouns (to denote possessive pronouns), prepositions, in the preterite of verbs, and for objective pronouns to verbs.

(3) When they are emphatic after nouns and prepositions these forms are separated therefrom and دِ (*of*) is inserted. Thus كْتَابْ دِي my *book*. For the additional ـَ see § 70. But in Al. this method of expression is common when no emphasis is intended. In the same way in O.S. the Apocalypse differs from the Pshiṭta by having the detached forms when there is no emphasis.

For greater emphasis another دِ is often added: كْتَابْ دِدِي my *book*.

(4) No distinction is made in N.S. between the forms used with singular and those with plural nouns.

(5) In the form ـܡܵܐ the first Zlama sound is used in Tkhuma, the second (but very short) in Ṭiari. This and the similar form ـܣܵܐ are instances of the feminine surviving to the exclusion of the masculine. Cf. §§ 10, 32. For the accent see § 8 (2).

(6) For two other forms for 3 pers. pl. see § 20 (12).

(7) For ـَ, in Salamas ـُ is often substituted.

(8) The objective pronouns *me, thee*, etc. are expressed by ܠܝ, ܠܟ etc., or in U. also by ܠܚܘ, ܠܟܘ etc.; or by attaching the affixes to verbs as in §§ 48 sqq. Cf. also § 10 above.

(9) *Mine, thine*, etc. are expressed by ܕܝܠܝ ܕܝܠܟ etc., see § 70 (5); as ܗܵܘ ܟܬܵܒܵܐ ܕܝܠܝ *that book is mine.* These may be used absolutely, as ܚܒܝܒ ܠܗ ܠܕܝܠܗ U. K. = ܚܒܝ ܠܗ ܠܐ ܕܝܠܗ Al. *he loved his own.*

My own etc. is usually expressed by ܒܪܝܫܝ (ܒܪܝܫܝ Ti.)

§ 12. *Demonstrative Pronouns.* ܐܠܝܢ ܗܵܢܵܐ ܗܵܠܵܐ.

(1) Sing. m. ܗܵܢܵܐ *this*, or ܗܵܐ U. K., or ܗܵܐ Al. Z., or ܗܵ Sal. U. Sp., or ܗܵܕܵܐ MB., or ܗܵܢܵܐ MB., or ܗܵܕܵ Sh., or ܗܵܢܵ Sh., or ܗܵܕܵ Al. (ḍ), or ܗܵܕܵ Al., or ܗܵܟ Gaw. (the last three also = *that*), or ܗ Al. (cf. U. ܗܵܕܵܟܵ *to-night* = ܗܵܢܵܟܵ K. § 67), or ܗܵܟ J. (both Zlamas second sound), or ܗܵ ܗܵ Z.

f. ܗܵܕܵ *this*, or ܗܵ K. U. (*é-ya*), or ܗܵ Al. (*eiya*), or ܗܵ Sal. U., or ܗܵ etc., as above, or ܗܵ ܗܵ Z.

Plur. m. and f. ܗܵܠܵ U. Ti., or ܗܵܠ Tkh. Ash., or ܗܵܠܵ Al. K. (not Ash.), or ܗܵ Al., or ܗܵܠ MB., or ܗܵܠ MB. [Stoddard gives ܗܵܠܵ U. ܗܵܠܵ, and ܗܵܠܵ, but these are at any rate very rare.]

The singular ܗܳܕܐ is also used in ܗܳܕܐ ܥܠ *about this = therefore* (see § 67). Sometimes ܗܘ = *he, she, it*: ܗܸܢܘܿ = *they*, and so the others.

(2) Sing. m. ܗܳܘ *that*, i.e. *ille*, [pronounced ō when a dem. pronoun, and so all its derivatives, as ܥܠ ܗܳܘ *on that side*, ܒܨܦܪܐ ܗܳܘ *in the morning*], or ܗܘ U. (*ow-wun*), or ܗܳܘܗܳܐ U. (*o-waha*), or ܗܳܘܳܐ Ash., or ܗܳܘܳܘܗܳܐ (*o-woha*) U. Ti., or ܗܳܐ Tkh. (*o-ha*), or ܗܳܐ Sal., or ܐܳܐ MB., or ܗܳܐܳܐ MB., or ܐܳܐ Sh., or ܗܳܐܳܐ Sh., or ܗܳܐ U. (the longer the distance pointed out, the longer the penultimate is drawn out).

f. ܗܳܝ *that* [pron. *ā* as in *fate*: sometimes in Ash. etc. *ei* as in *height*], or ܗܝ U. (*eiyin*), or ܗܳܫܳܐ U. *ei-yéha*, or ܗܳܐ Sal., or ܗܳ Tkh. MB., ܗܳܗ Tkh. MB.

Plur. m. and f. ܗܳܠܸ *those*, or ܗܠܸ Al. (*a-né*), or ܗ K. Al. Sal., or ܗܳܗܢܸ U.[1] Bo., or ܗܳܢܸ Tkh., or ܗܳܫܸ Tkh., or ܗܳܗܢ U.[1], or ܗܳܢ U.[1]

(3) Sing. m. ܐܳܗܸ, f. ܐܳܗܸ *that*, i.e. *iste* K. (not Ash.). Elsewhere the above forms are used in this sense.

All these pronouns precede their nouns in N.S., as ܗܳܕܐ ܓܒܪܐ *this man* = O.S. ܗܳܘ ܓܒܪܐ (usually).

When used with prepositions these pronouns cannot be omitted as sometimes in O.S. Thus ܠܡܟܕܒܝ ܗܠ O.S. = ܠܗܠ ܕܡܟܕܒܝ ܗܠ N.S. *to those who deny him.*

Of the pronouns in the first series some seem to be derived from O.S. ܗܘ: we thus have ܗܘ (by metathesis) and ܗ, singular for plural; then by dropping ܗ, ܗܳܐ or ܐ, whence ܗܳ, ܗ, ,

[1] Village of Anhar.

ܗܢܘ: (ܐ and ܘ for ܝ, § 109.) The forms with ܗ, m. and f., seem to come from the O.S. feminine ܗܕܐ or ܗܕܝ. Stoddard conjectures that ܗܢܘ is from ܗܘ.

The pronouns in the second series are the same as the personal pronouns, with extra syllables added for emphasis, and ܗܐ *behold* attached as often in other cases, § 73.

§ 13. *Interrogative Pronouns.* ܐܝܢܝ ܡܢܘ.

ܡܢܐ *who?*, or ܡܢܐ Sal. Gaw., or ܡܢܐ Al. (not Ash.) = O.S. ܡܢ (usually written ܡܢ). ܡܢ is also used in N.S. [Qu. ܡܢܐ = ܡܢ ܕ fem. for masc.?]

Whose? is expressed by ܕܡܢܐ etc.; and so the other cases.

ܡܐܢܐ *what?* U. Ash. (perhaps = O.S. ܡܢ ܕܝ, or for ܡܢ ܕܐ), or ܡܐܢ (before a noun), or ܡܐ U. Ti., or ܡܢ K. Al., rare in Ash. U. (so O.S.), or ܡܢܐ Sh. Ti. (not Ash.), or ܡܐ Al., or ܡܢܐ K. Al., or ܐܡܐ Ti. (for ܐܡ ܗܡܐ?).

ܐܝܢ *which?* U. Ash., with or without a noun (O.S. ܐܝܢܐ), or ܐܝܢ K. Sh. (the O.S. fem. ܐܝܢܬ, now used for both genders), or ܐܝܢ U., or ܐܝ, or ܐܝܢ Al. Z. (Mim for Nun), or ܐܝ Q. U.—(all sing. and pl.). Qu. ܐܝܢ, ܐܝܢ for ܕ ܐܝܢ : ܕ ܐܝܢܬ? cf. ܡܢܐ.

ܟܡ *how much*, or ܟܡܐ Al.; also an adverb, see § 67, and equivalent to *many* in ܐܝ ܟܡ ܫܢܝ *these many years* (τοσαῦτα ἔτη, St Luke xv. 29).

Notes. (1) ܡܐ is not used with a noun following.

(2) It is frequently used in U. at the end of a sentence as an interjection; as: ؟ ܡܐ : ܟܐܒ ܡܕܡܐ ܠܝ *I have a stomach ache,*

what (shall I do?) And often in expostulation, thus: ܡܐ ܥܒܕ ܠܟ ܗܕܐ ؟ *It is not dear. What (do you say?)* Cf. the use of ܠܡܐ ؟ *why?* in expostulation, at the beginning of a sentence.

(3) ܡܢܝܢ ܕܝܢ *which of them?* is contracted in U. to ܕܝܢܝܢ (accented on the first), in Bo. to ܡܢܝܢ.

(4) ܡܢܘ is used elliptically thus: ܡܢܘ ܕܫܡܥܘܢ ܥܒܕ *what (relation) of Simon is he?*

(5) ܡܐ is thus used: ؟ ܡܐ ܠܟ ܘܠܢ *what hast thou to do with us?* St Luke iv. 34. ؟ ܡܐ ܠܟ ܠܡܬܟܠܡ ܥܡ ܡܫܝܚܐ *what hast thou to do with speaking?* ؟ ܡܐ ܛܒܐ ܠܝ ܗܕܐ *of what use is this to me?* (for ܛܒܐ see under ܛܒ in § 46). ؟ ܡܐ ܥܒܕ ܠܟ *what wilt thou?* or *what is the matter with thee?* Judg. i. 14. So for other persons. In Al. ܡܐ = ܕ ܕܥܒܕ *that which*; thus ؟ ܡܐ ܕܐܡܪܘ ܠܗܘܢ *to what they said.* ؟ ܡܐ ܕܦܩܕ ܥܠܝܟ ܡܢ ܕܟܬܝܒ *more than that which is commanded,* St Luke iii. 13; also ؟ ܡܐ ܕܥܒܕ ܠܗ ܡܢ ܕܩܛܠ ܠܗ *after he kills,* St Luke xii. 5. In U. ؟ ܡܐ ܠܟ ܘܠܢ = *what is it?* as a reply when a person is called, is rather more polite than ܡܢܘ, rather less polite than ؟ ܡܢ (§ 73).

§ 14. *Relative Pronouns.* ܟܢܝܫ ܕܝܢ ܕܡܬܩܪܒ.

ܕ *who, which.* ܕ ܡܢ, or ܕ ܡܢ (chiefly in Al.) *he (she, they) who, that which.* Thus St Luke ii. 44. ؟ ܡܢ ܕܝܕܥ ܠܟ ܒܟܠ ܕ ܡܢ ܕܝܕܥ ܠܟ ܒܟܠ Al. = ؟ ܡܢ ܕܝܕܥ ܠܗ ܒܟܠ U. *with any one who knew them.* So ܕ ܡܢ *that which* in Al. (§ 13, note 5, above) = ܕ ܡܢܘ U.; ܕ ܡܢ *he who,* Z.

ܕ ܟܠ, or ܟܠ ܕ ܡܢܝ, or ܟܠ ܡܕܡ Al. *everything that*, see § 67.

Whom, which, as the direct object of a verb can be expressed by the simple relative, or by the relative and by an objective pronominal affix added to the verb (§ 48), as ܓܒܐ ܕܐܢܬ ܚܙܝܗ ܟܕ *the man whom you will see.* For the other cases we use the simple relative with the pronominal affixes of § 11 added to the noun or preposition, though the preposition and affix are sometimes omitted. Thus ܓܒܐ ܕܦܬܟܗ ܗܘ ܟܕ *the man whose book it is.* So ܓܒܐ ܕܝܗܒܬ ܠܗ ܦܬܟܐ ܗܢܐ *the man to whom I gave the book.* ܝܘܡܐ ܕܐܬܝܬ ܒܗ ܗܘ *the day on which you came* (sc. ܐܬܝܬ). So also ܐܬܪܐ ܕܚܙܝܬ ܒܗ ܗܘ (or ܬܡܢ) *the place where I saw him.*

When a relative is implied in English it is usually expressed in Syriac, though the substantive verb is often omitted. Thus: ܥܕܬܐ ܕܒܟܪܬܐ ܗܢܘܢ *the churches in the villages* (*which are in the villages*). But ܓܒܐ ܒܝܫ ܠܒܗ ܗܘ ܕܓܒܐ *a malicious man* (*whose heart is black*), because the relative clause is treated as an adjective. So ܐܘܪܡܝ ܫܡܗ ܕܐܬܪܐ ܚܕ ܩܪܝܬܐ *a city named Urmi.* But we might say ܩܪܝܬܐ ܗܢܘ. So ܚܘܒܟ ܠܢ *your love to us.* The O.S. usage is similar. But note that ܫܘܒ ܡܢ ܥܡܡܐ ܕܐܬܝܢ O.S. = ܐܬܝ ܫܘܒ ܠܥܡܡܐ ܢܚܙܘܢ N.S. *they of the peoples will see*, Rev. xi. 9. So ܕܒܝܬ ܐܠܗܐ ܕܒܝܬ ܒܝܬ ܐܠܗܐ O.S. = ܒܝܬ ܐܠܗܐ ܕܒܝܬ ܒܝܬ ܐܠܗܐ N.S. *to those who are in Jerusalem.*

§ 15. *Indefinite Pronouns.*

The indefinite *ever* is expressed by the adjective ܟܠ *all, every* (*kul*). Thus ܟܠ ܡܢ ܕ *whoever*, or ܟܠ ܕ (so O.S.), or ܟܠ ܓܒܐ ܕ; ܟܠ ܕ *whatever* (so O.S.), or ܟܠ ܡܕܡ ܕ (O.S. ܟܠ ܡܢ ܕ or ܡܕܡ ܕ); ܟܠ ܒܥܕܢ ܕ *whenever, as soon as*, and so on. ܟܠ ܒܗܝ

= *any you please.* ܟܠ is often shortened to ܟ in Al. K. and sometimes becomes ܟܟ.

ܟܠ ܚܕ or ܚܕ alone = *each one*: ܗܒ ܠܟܠ ܚܕ ܦܬܟܐ *give each one a book.*

The indefinite *one* (French *on*), *any one, some one,* may often be rendered by ܒܪ ܐܢܫ *a man. No one* is ܠܐ ܐܝܬ ܒܪ U. or ܠܐ ܐܢܫ K. *Nothing* is ܠܐ ܐܝܬ ܡܕܡ U., or ܠܐ ܡܕܡ K., or ܠܐ ܡܕܡ Ti. But if a verb follows, ܠܐ or ܠ *not* must be prefixed, as ܠܐ ܐܢܫ ܐܬܐ ܠ *no one came.* The ܐܝܬ ܒܪ and ܐܢܫ are often omitted when a verb follows. *None of them* is usually ܡܢܗܘܢ ܚܕ followed by ܠܐ or ܠ.

Some is ܡܬܬ (which preserves the Pthakha sound); but see § 28 (4, 9). *Some of them* is ܡܢܗܘܢ ܡܬܬ or ܡܢܗܘܢ ܚܕ. *Some* may also be rendered by ܡܢ: as ܐܟܘܠ ܡܢ ܗܢܐ *eat some of this*; also by ܡܬܬ, § 28 (9). *Some* may also be omitted in N.S.: ܚܙܝܬ ܓܒܪ *I saw some men.* Or it may be expressed by ܐܝܟ, thus: ܐܝܟ ܕܢܦܠ ܐܢܫ *some fell*; ܐܝܟ ܕܛܥܐ ܐܢܫ *some one had blundered.*

One another is expressed thus: ܒܪ ܠܒܪ ܚܒܪ U. = ܒܪ ܠܚܒܪ ܚܒܪ K. (Al. ܒܪ or ܐܢܫ) *one another, one to another*; or with ܠ for ܠ (O.S. ܠܒܪ).—ܒܪ ܒܬܪ ܚܒܪ U. (ܠܚܒܪ, ܒܬܪ K. Al.) *one after the other* = O.S. ܒܪ ܒܬܪ ܒܪ.—So ܐܬܟܠ ܒܪ ܚܒܪ ܠܚܒܪ *one another's feet*:—ܚܙܐ ܒܪ ܠܐ ܠܚܒܪ U. (ܠܚܒܪ, ܡܒܛ K. Al.) *they looked at one another.* These may also be expressed as frequently by ܗܕܐ U., or ܠܚܕܕܐ K., or

ܟܣܕܕ̈ K., or ܒܟܣܕܕ̈ K., or ܣܕܕ̈ Al. Thus ܟܕܕ̈ ܡܒܕܗ̈ ܕܒܗ̈ܕ̈ U. (ܟܕܕ̈ ܕܟܣܕܕ̈ K.) = ܒܗ̈ܕ̈ ܕܟܣܕܕ̈ ܡܒܕ̈ O.S. *and bear ye one another's burdens*, Gal. vi. 2. Or as the direct object, ܡܒܒܟ̈ ܟܣܕܕ̈ K. (ܡܒܒܟ̈ ܟܒܗ̈ U.) *they killed one another*. So O.S. ܟܣܕܕ̈.

SUBSTANTIVES.

ܥܕܪ̈ܐ.

§ 16. There are no cases, but there are a few traces of the old 'states'. It is customary in grammars of Classical Syriac to treat the *absolute state* as the normal form, representing the simple state of the noun, as *king*, and to derive thence the *construct state* as representing *king of*, and the *definite state* as representing *the king*, though in O.S. the last is by far the most common and is often used for the first, and, with the help of ܕ *of*, for the second. But the East Syrians look on the definite state as the normal one and call it ܥܕܪ̈ *the noun*, while the other states are called ܚܕܕ̈ *abbreviations*. The absolute state is ܦܕܕ̈ ܚܕܕ̈, the construct state ܕܡܠܟ̈ ܚܕܕ̈.

In the vernacular the definite state alone is used normally, the other two being confined to certain words and phrases.

(i) The *Absolute state* remains in a few words.

a. In the present participles, as ܩܛܠ m. ܩܛܠܐ f.; ܩܛܠ̈ Pl. O.S. becomes ܩܛܠ̈; in the past participles, as ܟܬܒ m. ܟܬܒܐ f. ܟܬܒ̈ pl. (see §§ 31, 50) used in the preterite. For ܐܝ, etc. see § 46.

b. The numerals ܥܣܪ̈ *twenty* (= ܥܣܪ̈) and the like, § 26.

c. ܐܘܪ̈ *manger* f. = O.S. ܐܘܪ̈ܐ which has no abs. or const. state (Bar Hebraeus); ܚܒܠ U. *mill* f. (ܐ K.) O.S. ܚܒܠ, ܒܝܬ; ܕܡ

place f. of which the definite state ܐܬܪܐ is also used; ܚܝܐ K. *serpent* (also ܚܘܝܐ U. K.) m. = O.S. ܚܝܬܐ; ܟܠ *all* (the O.S. alternative ܟܠܐ is not now used); ܟܠ ܝܘܡ *daily* (in Z. ܝܘܡ is used by itself); ܡܐܐ or ܡܐܐ f. *a hundred*; ܬܘܒ ܥܕܬܐ *again* (in U. ܥ is silent) = O.S. ܥܕܬ ܚܕ; ܣܘܣܐ *horse* m. = O.S. ܣܘܣܝܬܐ; ܣܟܝܢܐ *knife* f. (O.S. ܣܟ) of which the definite ܣܟܝܢܐ is also used; ܥܩܪܬܐ U. O.S. f. *a barren woman*, and a few other feminines. In Al. we have also ܡܗܝܡ *faithful*.

d. Some in ܘ or ܝ, as ܥܡܝܩ *deep*, ܒܟܝܐ or ܒܟܘܐ f. *affliction*, O.S. ܒܘܟܝܬܐ; ܥܡܝܩ *deep*, lit. *depth*, O.S. ܥܘܡܩܐ; ܒܥܝ or ܒܥܘ f. *affliction*, O.S. ܒܥܝܬܐ; ܦܘܗܡ *understanding* (rare), see ܡܦܘܗܡ § 83 (6); ܒܣܟܘ *by chance*, § 67 (Arabic root); ܟܝܟܐ *pain* f. (foreign). These seem to be the absolute state of nouns whose definite state would end in ܝܐ. Diminutives in ܐ, as ܐܒܐ *little father*, are not of this class, § 79: nor are the Turkish words in § 82 (8).

e. The phrase ܥܠܡ ܥܠܡܝܢ ܠܥܠ *for ever and ever*, and its imitation ܠܥܠ ܠܥܠܡ *id.*

(ii) The *Construct state* remains in several phrases.

a. Phrases with ܒܝܬ[1] or ܒ. In O.S. ܒܝܬ is the constr. st. of ܒܝܬܐ *house* m. We have ܒ ܡܪܝ ܫܡܥܘܢ *the household of Mar Shimun* (so any name); also with ܒܝܬ.

ܒܝܕܪ *threshing floor* f. from ܕܪܐ O.S.

ܒ ܫܡܫ Ti. (house of setting) *the west.*

ܒ ܕܝܘܬܐ *ink* f. = O.S. ܕܝܘܬܐ.

[1] In some of these the prefix may be a form of the preposition *between*. Nöld. O.S.G. §§ 156, 252.

ܒܝ ܕܪܬܐ Ti. (house of the rising) *the east.*

ܒܝ ܡܢܚܐ K. (In U. Sh. ܡܢܚܐ as O.S.) *the palate.* See ܟܘܟܐ below.

ܒܝ ܢܝܣܢܐ U. Tkh. (house of the Aprils) *the spring* m. In Ti. ܒܝ ܢܝܣܢ. (Tkh. ܒܝ ܢܝܣܢ m. and ܟܘܟܐ m. K.).

ܒܝ ܣܕܝܬܐ or ܒܝ ܣܘܕܝܬܐ O.S. *pillow.* Now almost always in the forms ܣܦܕܝܬܐ U. K. (not Ti.) by metathesis, or ܣܦܘܕܝܬܐ or ܣܘܕܝܟܐ Sal. (ܕ as ܓ). Cf. ܒܝ ܓܕܝܟܐ below.

ܒܝ ܣܘܣܝܬܐ U. See below *e.*

ܒܝ ܥܝܢܐ or ܒܝ ܓܒܝܢܐ or ܒܝ ܓܝܢܐ (house of the eyes) *eyebrows.*

ܒܝ ܥܠܝܬܐ K. *upper room.* In Al. ܒܝ ܓܠܝܬܐ.

ܒܝ ܓܘܓܐ (in U. ܕ as ܓ) or ܒܝ ܒܝ ܓܘܓܐ *in the middle.* Also with ܒܝ-.

ܒܝ ܡܕܡܟܝ[1] U. m., ܒܝ ܡܘܡܟܝ[1] K. m. (house of the evenings) *evening.*

ܒܝ ܪܝܫܐ Ti. f.; rarely ܒܝ ܪܫܐ (house of the head) m. *pillow.*

ܒܝ ܗܕܒܐ K. f. *a hem* at the top of trowsers in which a string (ܗܕܒܐ) runs. This when gathered up supports them.

ܒܝ ܓܒܝܢܐ = O.S. and N.S. ܓܒܝܢܐ § 92, *eyebrow* or *brow* of a hill.

ܒܝ ܟܣܦܐ *refuge* O.S. (not colloquial).

ܒܝ ܝܫܝܥܐ O.S. or ܒܝ ܝܫܝܥ or ܝܫܝܥ O.S. (house of the shining forth) *Epiphany* (ܬܐܘܪܝܬܐ U.)

ܒܝ ܒܠܕܐ O.S. or ܒܝ (house of the Nativity) *Christmas* (ܓܕܐ ܘܝܠܕ U.). The former also is used for any birthday.

[1] Zlama has the second sound; in the prefix of the other phrases, the first.

ܒܝܬ ܢܗܪ̈ܝܢ O.S. or ܒܝܬ (house of the rivers) *Mesopotamia.*

ܒܝܬ ܩܒܘܪ̈ܐ m. or ܒܝܬ ܒܝܬ ܩܒܘܪ̈ܐ or ܒܝܬ ܡܩܒܪ̈ܬܐ *graveyard.*

b. Phrases with ܒܪ *son of* (ܒܪ Al. Z.). This word is used, but not very colloquially, with any name, as ܒܪ ܝܥܩܘܒ *son of James.* So ܒܪ ܒܪܬܘܠܡܝ *Bartholomew*, and other Biblical names; and colloquially to denote age, as ܒܪ ܬܠܬ ܫܢܝܢ *three years old* (for the fem. see below, *d*). We must distinguish ܒܪ ܫܢܬܐ *one year old* and ܒܪ ܓܝܠ ܫܢܬܐ *contemporary.* So also:

ܒܪ ܓܘܓܐ Ti. (son of a roof) *a lunatic* = ܒܪ ܫܝܛܢܐ O.S. *a devil.*

ܒܪ ܐܪܥܐ *fellow countryman of.*

ܒܪ ܙܘܓܐ (son of a pair) *companion*, rare.

ܒܪ ܙܪܥܐ (son of seed) *seed.* ܙܪܥܐ is used = *descendant.*

ܒܪ ܐܚܬܐ (rare) or ܒܪ ܚܡܬܐ *wife's brother* (= O.S. ܒܪ ܚܬܢ̈ܐ *son of parents in law*). So ܒܪ ܚܡܬܐ *wife's sister* (Pthakha like Zqapa)[1].

ܒܪ ܟܝܢ (son of the nature of) = ὁμοούσιος (not colloquial). So O.S.

ܒܪ ܐܢܫ (son of man) *man*; so O.S. Al. ܒܪ ܒܪ̈ܢܫ. Ash. ܒܪ ܐܢܫ.

ܒܪ ܚܕܪܐ (son of chest) *a shirt front.*

ܒܪ ܛܒܥܐ K. (son of neck) *a collar.* In U. simply ܛܒܥܐ.

ܒܪ ܨܚܒܐ *an ally* (rare).

[1] These do not mean *brother's wife* or *sister's husband* which are expressed by ܟܠܬܐ (lit. *bride*) and ܚܬܢܐ (lit. *bridegroom*) respectively. These do not only mean a man's own wife, or a woman's own husband, but the wife or husband of almost any near relation.

ܒ ܒܪ ܫܡܐ (son of the name of) *namesake of*. In K. a man speaks of or to his namesake as ܒܪ ܫܡܝ and does not use his name.

c. The plural of ܒܪ, ܒܢܝ, is thus used: ܒܢܝ ܡܕܝܢܬܐ *a citizen* or *citizens*; ܒܢܝ ܐܘܪܡܝ *an Urmian* or *Urmians*. In the singular we should perhaps understand ܒܪ ܚܕ ܒܢܝ *one of the sons of*. In K. adjectives are used in this sense. See § 81 (1).

d. ܒܪܬܐ is used of age: ܒܪܬܐ ܒܪ ܬܫܥ *one month old* f. (O.S. ܒܪܝܐ).

e. ܒܪܬܐ is used for ܒܪܝܐ in the following feminines:

ܒܪܬܐ ܕܝܕܐ (daughter of the hand) *glove*.

ܒܪܬܐ ܕܒܪܕܐ (or ܒܪܕܝܐ) (hail) *quartz* = Ash. ܒܪܕܘ ܒܪܕܐ.

ܒܪܬܐ ܕܒܪܓܐ (wooden bolt) *a bolt-socket*. Also ܚܠ ܕܒܪܓܐ in K.

ܒܪܬܐ ܕܫܡܫܐ *halo round the sun*. (ܝܘܡܐ *day* often is used for *the sun*). In Ash. ܒܪ ܫܡܫܐ or ܒܪ ܝܘܡܐ.

ܒܪܬܐ ܕܣܗܪܐ Tkh. *halo round the moon*; also a child's disease, supposed to come at new moon. In U. the latter is ܒܝ ܣܗܪܐ. In Ash. ܫܗܪܐ.

ܒܪܬܐ ܕܐܨܒܥܐ (finger) *thimble*.

ܒܪܬܐ ܕܩܠܐ (voice) *echo*.

ܒܪܬܐ ܕܫܡܫܐ *halo round the sun*.

f. ܒܥܠ, the irregular const. st. of ܒܥܠ *lord* (not, according to East Syrian grammarians, of ܒܥܠܐ which is only applied to Jehovah and said by them to contain the sacred name ܝ *Jah*, being a compound word) is prefixed to almost any noun to form an adjective, as

בַּעַל יְקָרָה *lord of price = dear.* בַּעַל מַיִם *lord of water = watery.* בַּעַל חוֹב *lord of debt = creditor.* בַּעַל וְזִיעֲדָא *lord of fear = dangerous* (as a road). But בַּעַל may be left out, as הָא יְקָרָה *this is dear*; and especially in phrases like בְּשִׁמְשָׁא *it is in the sun*, חַמְתָּא *it is hot* (lit. heat), קָרְתָּא *it is cold* (lit. coldness), חֲשׁוֹכָא *it is dark* (lit. darkness), רוּחָא *it is windy* (lit. wind). בַּעַל is also used in O.S. (but rarely in this sense) with a feminine בַּעֲלָה. This is not used in N.S., the masculine serving both genders. In O.S. בְּעִיל is used in the same way. (So Heb. בַּעַל).

g. So the following; but those marked with an asterisk are ecclesiastical or literary and not commonly used.

אֲכַל שַׁבְּרָא m. (K. יי) *late snow* in the spring, lit. eater of its companion.

אֲכַל בַּדְיָא m. *the Devil* (eater of accusation) O.S. Cf. Gk. διάβολος. Not used in pl., but we have שֵׁדִין = *devils.*

דַּמְכָא m. f. *supper* (evening meal).

עַטְעֲטָא f. *bat.*

נָקַר m. Ti. *a cormorant* (fish snatcher). See below נְשַׁף.

חַבְרַבְּרָא *a beetle*, perh. = חַבְרַבְּרֵי = *wallowers in dung.*

נַפְשִׁי U. *my very self* (soul of my soul).

מַעְרְבָא m. Tkh. *sunset, the west.*

שֶׁנְהָבָא m. *ivory* (elephant's bone) O.S. In Ash. שֶׁנְהָבָא (so pronounced), also שֶׁנְהָבָא m.

יִרְאָה* f. *piety* (fear of God) O.S.

ܓܒܒܐ ܓܒܒܐ (for ܓܒܒܐ) *a malignant fairy* supposed to haunt pregnant women.

ܥܢܬܐ ܥܢܬܐ (or ܥܢܬܐ) *spider* (web spinner).

ܡܕܡ ܡܕܡ Tkh. *sunrise, the east.*

ܣܒܐ ܒܝܬܐ m. *an old man* (white beard), a term of respect. In Ash. ܒܝܟܐ.

ܣܒܬܐ ܚܘܪܬܐ f. *an old woman* (white locks), a term of respect.

ܣܒܬܐ ܦܢܝܬܐ *innocent* (white faced), not common.

ܟܡܐ ܟܣܦܐ m. Sal. *a baker.*

ܣܡܐ ܦܢܝܬܐ m. f. *guilty* (black faced), not common.

ܟܣܦ ܦܬܝܬ* O.S. *shewbread.* Also ܟܣܦ ܦܢܝܬܐ.

ܟܣܦܬ ܦܬܘܬܐ *a herb* (bishop's bread), pron. *lakhmi.* See ܠܚܡܝ below.

ܓܕܝ ܓܕܝܬܐ Ti. *lizard* (goat sucker). In U. ܓܕܝ ܓܕܘܬܐ f. (with ܝ like ܘ), or ܓܝܕܝܬܐ f., or ܓܕܝܕܬܐ[1] f.

ܡܫܟܠ ܡܕܝܢܐ (for ܡܫܝܠ) *clout* (dish washer). In Ash. ܡܫܟܠܟܐ.

ܥܒܕ ܥܒܝܕܐ* *participle* f. (verb of noun) O.S.

ܦܬܚ ܦܬܝܚܐ* *hypocrisy* (taking in face) O.S.

ܟܣܦ ܟܣܝܟܐ U. *the larynx* (that which makes bread descend). In K. ܟܣܦ m.

ܡܕܒ ܡܕܒܐ m. *bishop's successor* (keeper of the seat). In Ash. ܡܕܒ. Also, esp. in K. ܢܕܒ, lit. *a Nazarite.*

ܦܬܚ ܦܬܝܚܐ* *hypocrite* (taker in face) O.S.

[1] Village of Ardishai, in the plain of Urmi.

ܫܘܡܫܐ ܕܐܝܕܐ m. f. *ordination, confirmation, consecration* (of bishops and churches), *blessing* (lit. laying on of hands) O.S.

ܥܒܝܕ ܐܝܕܐ * *made with hands* O.S.

ܥܘܟܒܐ ܕܡܝܬܐ f. *spider* (web spinner).

ܦܓܪܐ ܕܡܝܐ f. Sal. *surface of water.*

ܩܘܨܐ ܕܐܬܪ * m. *abbreviation* (in grammar) O.S.

ܦܦܝܬܐ ܟܒܪܐ *butterfly, moth* (night flier). Also *a bat*, in which case ܕܒܠܕܐ (*of skin*) may be added. In K. ܦܦܝܬܐ ܓܘܢܒܐ.

ܣܠܐ ܕܩܛܝܢ Ti. *a small basket* (spoon holder ?).

ܩܕܫ ܩܕܫܝܢ m. *holy of holies* (the sanctuary of a church) O.S.

ܩܛܘܠ ܒܪܟܐ *a churl* (nail biter).

ܩܫܐ ܥܪܐ * *stiff-necked* (hard of neck) O.S.

ܩܫܬܐ ܕܡܪܝ *rainbow* (bows of our Lord), pron. *qishti*; or perhaps we should write ܡܪܝ, ܕ being omitted. The full form ܩܫܬܐ ܕܡܪܝ is also used as in O.S.

ܥܠ *upon* (head of). Especially in K.

ܥܠ ܥܝܢܝ ܬܒ *on my eyes be it* (sign of obedience), or *welcome!*

ܙܩܐ ܕܒܪܒܐ lit. *a wagtail*: term of contempt for a Mussulman.

ܙܩܐ ܕܓܒܐ U. *cormorant* (fish snatcher).

ܙܪܥܐ ܕܡܒܪܟ ܩܕܪܐ (or ܕܡܒܪܟ ܩܕܪܐ) a herb (pot breaker).

ܙܪܒܐ U. m., or ܙܪܒܣܐ Tkh. f., or ܙܒܘܣܐ Ti. Ash. Sh., or ܙܒܝܣܐ Q. (which in Ti. = *the gums*) = ܫܒܐ ܕܦܬܐ O.S. *palate*; lit. heavens of the palate, Ps. xxii. 15. Cf. O.S. ܫܒܐ ܕܦܬܐ *a ceiling*, and ܦܬܐ ܕܦܬܐ *the palate.*

ܟܡܘܣܐ U. *crown of the head*, perhaps ܟܒܐ ܕܫܡܝܐ *heavens of the brain* (Nöld. § 61). In K. ܟܡܒܐ with plural irregular; see § 19.

ܫܡܫܬܐ *moonlight*, pron. *shimshi*. (In Tkh.). See ܒܥܠܬ ܒܝܬܐ.

ܟܒܠ ܦܢܐ m. K. *hypocrite* (taker of face).

ܟܕܕܐ (or ܟܕܦܐ) Ti. (a bird).

ܬܪܥ ܬܪܥܐ* m. *sanctuary door* O.S.

h. In K. all present participles may be used in construction, thus:—

ܩܛܠ ܢܦܫܐ *a man killer*; fem. ܩܛܠܬ ܢܦܫܐ; ܡܟܐ ܛܠܝܐ *a striker of boys*; fem. ܡܟܝܬ ܛܠܝܐ.

i. Several proper names in O.S. and N.S. like ܫܡܥܘܢ, ܫܒܝܩܐ, ܕܝܢܐ, ܒܪ ܥܒܕ, ܒܪ ܡܪܝ, retain the construct state, though in the second and fourth the vowel has been thrown back; they literally mean, Mercy, Hope, Uncle, Servant, of Jesus; and Day of our Lord.

§ 17. *Gender* ܓܢܣܐ.

There are two genders, masculine and feminine. It is difficult to give rules for determining the gender of a particular noun, but generally:—

a. Nouns ending in ܬܐ are feminine; the converse however is by no means the case.

Exception: if ܗ be part of the root. The following are masculine: ܣܟܬܐ *a gelding* (Tau radical?); ܒܝܬ *a house*, so O.S.; ܟܒܬ *a fist* (Tau radical?); ܡܘܬܐ *death*, so O.S. (ܗ K.). Bar Hebraeus adds to masculines ܙܝܬ *olive tree*, ܬܘܬܐ *mulberry*, ܒܝܬ *hole in the ground*, ܟܣܬ *cassock*; but the first two are usually feminine in

N.S., and the last two are obsolete. ܩܫܬܐ *bow*, ܥܒܝܬܐ *sweat*, and ܡܠܬܐ K. *conversation*, are feminine in N.S. although the ܬ is radical.

b. The names of letters of the alphabet are feminine.

c. Most birds are feminine; we even have ܬܟܝܬܐ ܓܘܙܐ U. *a beautiful drake.*

d. Nouns denoting sex follow the gender appropriate thereto.

e. Nouns in ـܬ are feminine, as ܣܘܝܬܐ *custom.*

f. Several foreign feminines end in ـܐ [cf. § 21 (5)] as ܟܒܝܪܐ *lady*, ܫܝܪܐ (a woman's name), ܩܘܐ *coquetry*, ܐܕܘܟܝܐ (name of a village near Urmi), ܥܘܠܡܐ *world* (Sal. ܥܝܕ).

Genders often differ according to district, especially in the case of foreign words, to which genders seem to be given quite arbitrarily; as e.g. words from Turkish, a language which has no genders. The gender of Syriac words is usually, but not always, the same as in O.S.

Examples :—

ܐܘܪܐ *manger*, fem. N.S. In O.S. ܐܘܪܐ masc.

ܪܘܫܐ ܕܡܨܥܐ *supper*, is common in N.S. (f. in U.), by etymology should be masculine.

ܒܝܪܐ or ܒܝܪܐ *well*, masc. N.S. fem. O.S.

ܟܝܣܐ *pocket*, masc. K. (second Zlama sound) fem. U. (first Zlama).

ܚܦܪܐ *ditch*, masc. O.S. fem. N.S.

ܙܝܬܐ *olive*, see above.

ܚܒܬܐ *love*, fem. in Sal. Elsewhere masc. as O.S.

ܨܦܪܐ *bird*, masc. (rarely fem.) N.S. fem. O.S.

ܝܡܐ *sea*, fem. N.S. = ܝܡܐ O.S. masc.

ܟܐܦܐ *stone*, common N.S. fem. O.S.

ܩܝܬܪܐ *harp*, masc. O.S. fem. N.S.

ܠܝܠܝ *night*, fem. N.S. = ܠܝܠܐ O.S. masc.

ܡܐܐ *hundred*, fem. O.S. and N.S. but ܡܐܬܐ masc. in Al. See § 26.

ܡܕܝܢܬܐ *east*, common U. fem. K. In O.S. usually masc., sometimes fem.

ܡܛܪܐ *rain*, masc. O.S. fem. N.S.

ܢܘܢܐ *fish*, masc. O.S. fem. N.S.

ܢܘܪܐ *fire*, masc. N.S. fem. O.S.

ܣܝܡܬܐ or ܣܝܡ ܐܝܕܐ *ordination*, masc. O.S., U.; fem. (usually) K.[1] and (sometimes) O.S.

ܥܕܢܐ *time*, fem. N.S. = ܥܕܢܐ O.S. masc.

ܥܢܢܐ *cloud*, masc. O.S. fem. N.S. (not used in O.S. by Western Syrians ?).

ܩܒܪܐ *grave*, masc. O.S. fem. N.S.

ܩܪܢ *qran* (*7d.*), masc. K. fem. U.

ܫܡܝܐ *heaven*, fem. sing. in N.S.; in O.S. masc. and fem. sing. and masc. plur.

ܫܡܫܐ *sun*, masc. in O.S. and N.S. usually, but sometimes fem. in N.S. and rarely in O.S.

ܫܪܓܐ or ܫܪܓܝܢܐ *lamp*, fem. N.S. = ܫܪܓܐ O.S. masc.

ܬܘܬܐ or ܬܘܬܢܐ *mulberry*, see above.

Some are common as ܐܘܝܪ *air*, ܒܥܝܪ *a beast*.

The rule for forming a feminine from a masculine is to change the termination into ܬܐ, as ܣܘܣܝܐ *horse*, ܣܘܣܬܐ *mare*; ܓܡܠܐ

[1] By attraction, because the second noun is feminine. So colloquially a grammatical error is often made with the substantive verb: as ܗܘ ܝܘܡܐ ܕܫܒܬܐ (ܗܝ), *that day is Saturday*.

Syrian, ܣܘܪܝܬܐ *a Syrian woman.* If necessary a vowel is added for euphony, as ܟܠܒܐ *dog,* ܟܠܒܬܐ *bitch,* or ܟܠܬܐ; ܡܠܟܐ *king,* ܡܠܟܬܐ or ܡܠܟܬܐ *queen*; ܬܘܪܐ *bull,* ܬܘܪܬܐ *cow* (*ta-wirta,* not *tô-irta*).

Some feminines end in ܝܬܐ, as those formed from masculines in ܝܐ preceded by a consonant; thus ܓܒܝܐ, f. ܓܒܝܬܐ both *a bush*; ܒܨܝܐ, ܒܨܝܬܐ *roast meat, cutlet*; they then usually lose their euphonic vowel. But the O.S. ܚܘܝܐ, in N.S. ܚܘܝ or ܣܘܥ *serpent,* makes fem. ܚܘܝܬܐ (or ܥܘܬܐ) in N.S.. So also the following; but the forms marked with an asterisk are themselves feminine.

ܐܠܗܐ *god*	fem.	ܐܠܗܬܐ or ܐܠܗܬܐ	
ܐܪܝܐ *lion*	...	ܐܪܝܬܐ	
ܐܝܟܐ *buttock* (O.S. *side*)...		ܐܝܟܬܐ	
ܒܝܟܐ *cave*	...	ܒܝܟܬܐ	*a small cave*
ܕܒܐ *wolf*	...	ܕܒܬܐ or ܕܒܐ	
ܕܒܐ* *bear*	...	ܕܒܬܐ	
ܕܒܒܐ *gadfly*	...	ܕܒܒܬܐ or ܕܒܒܐ	
ܙܢܝܐ *fornicator*	...	ܙܢܝܬܐ	
ܡܠܐܟ *angel*	...	ܡܠܐܟܬܐ	
ܢܡܪܐ *tiger*	...	ܢܡܪܬܐ	
ܣܘܠܛܢ *Sultan, captain*	...	ܣܘܠܛܢܬܐ	(also used for the raisin).
ܣܛܢܐ *Satan, devil*	...	ܣܛܢܬܐ or ܣܛܢܐ	
ܥܓܐ *goat**	...	ܥܓܬܐ	
ܥܩܒܐ *heel**	...	ܥܩܒܬܐ	*id.*
ܥܕܐ *sheep*	...	ܥܕܝܬܐ	(In K. both have ܕ)

ܗܢܐ (O.S. ܗܢ) or ܗܢܘܢ *So and So,* fem. ܗܢܝܬܐ (O.S. ܗܝ)

ܦܥܠܐ *workman*	fem.	ܦܥܠܬܐ	
ܓܕܝܐ *lamb* (ܓ Ti.)	...	ܓܕܝܬܐ U. or ܓܕܝܢܐ K.	
ܩܪܝܐ *porch*	...	ܩܪܝܬܐ Ti. *id.*	
ܙܢܝܐ *adulterer*	...	ܙܢܝܬܐ also as masc.	
ܓܘܙܐ *goose* or *gander*	...	ܓܘܙܬܐ	
ܪܥܝܐ *shepherd*	...	ܪܥܝܬܐ	
ܫܡܫܐ *sun*	...	ܫܡܫܝܬܐ *a ray of the sun* or ܫܘܦܪܐ	
ܬܘܠܥܐ *worm*	...	ܬܘܠܥܬܐ Tkh. or ܬܘܠܥܢܐ Tkh. (ܬ U.).	
ܥܪܒܐ *fox*	...	ܥܪܒܬܐ (ܬ Tkh.)	

So also ܒܝܬ ܐܝܠܢ Al. *sycomore* (= ܒܝܬ ܐܝܠܢ Tkh. or ܦܘܣ ܐܝܠܢ U.). And so the words with double plurals in § 19.

The following do not take an euphonic vowel:—ܥܒܕ *heathen*, f. ܥܒܕܬܐ; ܣܗܕܐ *martyr*, f. ܣܗܕܬܐ.

ܒܝܕܐ U., O.S. *companion* (Al. K. ܒܝ) makes ܒܝܕܬܐ K., O.S. ܒܝܕܬܐ U. or ܒܝܕܘܬܐ U. (Pthakha like Zqapa) or ܒܝܕܬܐ Al.; ܒܪܐ *son* (Al. often ܒ) makes ܒܪܬܐ (Al. ܒܪܬܐ); ܒܥܠ *landlord* ܒܥܠܬܐ; ܝܒܡ (pron. *t*) *husband's brother* ܝܒܡܬܐ (*t*); ܚܡܐ U. (ܚܡ K.) *paternal uncle*, ܚܡܐ or ܚ, O.S.; ܐܚܘܐ U. (ܐܚ K., O.S) *maternal uncle*, ܐܚ; ܚܡܐ *father in law* ܚܡܬܐ; ܐܪܡܠ or ܐܪܡܠ *widower* ܐܪܡܠܬܐ; ܚܘܪܬܐ K., O.S. or ܚܘܪܢܐ U. *mule*, ܚܡܪܬܐ U. or ܚܘܪܬܐ K., O.S.; ܪܘܡ *height*, ܪܘܡܬܐ *hill*; ܡܬܠ *allegory* ܡܬܠ *maxim*.

When the noun does not admit the idea of sex the feminine usually denotes the diminutive of the masculine; but in Tiari, where feminine forms are much used, there is often no difference in meaning.

Feminines are often expressed by a different word, as ܓܒܪܐ *man*, ܐܢܬܬܐ *woman* or *wife* (ܒܥܠܬܐ in U = *husband*, in K. as O.S. = *man*). In K. the form ܐܢܝܬܐ for *woman* is also used (§ 19).

The proper names ܪܘܚܐ ܕܩܘܕܫܐ *Holy Ghost*, ܡܠܬܐ (or ܡܐܡܪܐ) *the Word* are usually masc. in N.S.

§ 18. *Number* ܡܢܝܢܐ.

There are two numbers in N.S.; singular and plural. As in O.S., there is no dual, the only relics being ܬܪܝܢ *two* for O.S. ܬܪܝܢ, ܬܪܬܝܢ (or ܬ) *two*, f. K. for O.S. ܐܬܬܝܢ, and ܡܨܪܝܢ *Egypt*.

The Plural is formed in the following ways. ـܐ or ـܝ of the singular is changed into:

1. ـܝ, ܡܠܟܐ *king*, ܡܠܟܝ m.
2. Or ـܐܬ, ܠܒܐ *heart*, ܠܒܒܬ m.
2ª. Or ـܬ, ܐܚܐ *brother*, ܐܚܘܬ m.
3. Or ـܬܐ, ܓܢܒܐ *side*, ܓܢܒܬ f.
4. Or ـܬܐ, ܚܒܪܐ *noble*, ܚܒܪܬ m.
5. Or ـܝ, the last consonant being doubled and taking Zqapa, ܩܦܐ *frog*, ܩܦܦܝ f.
6. ـܐ of sing. becomes ـܬ as ܡܣܢܐ *kerchief*, ܡܣܢܬ f.
7. Or ـܐ, ܣܦܐ *lip*, ܣܦܬ f.
8. Or ـܬܐ, ܒܬܐ *woman*, ܒܬܬ f.
9. Or ـܬܐ, ܕܪܬܐ *courtyard*, ܕܪܬ f.,

or ـܐ becomes ـܬ: ܒܥܝܬܐ *request*, ܒܥܬ f.

Notes. (i) If the noun has not the termination ـܐ or ـܝ these endings are added on.

(ii) The mark Siami *must* always be placed over a plural substantive or adjective.

(iii) The above endings apply to U. Sh. MB., but in U. ܗ is hard, in Sh. MB. soft. For K. Al. in all the forms with ـܗ we must substitute Zqapa for Zlama and write ـܘ. In Sal. Q. Gaw. J. the ܗ is silent, or becomes a feeble ܐ. We thus have ܒܝܬ̈ܐ K. Al. ܒܝܬ̈ܘ Sal. Q. Gaw. J. (oxytone).

(iv) In these forms also in U. the ܗ is often silent in speaking, but the vowel is preserved: thus ܣܘܣܘܗ is often pronounced *susawa-i* (*horses*). [This word must be distinguished from ܣܘܣܝܗ *mares.*] The word ܟܦܪܗ *villages*, is often pronounced *mawa-i*. See § 26.

(v) Of these plurals the first and sixth are by far the most common. Generally speaking all regularly formed derivatives (§§ 76—82) take these forms. But the plural cannot be determined by the gender. Many masculines take the ܗ in the plural, many feminines make the plural without it.

(vi) Dissyllables in ـܒ either drop the dot of Khwaṣa and take a euphonic vowel under the first consonant, as ܒܪܝܬܐ *creation* or *a creature*, ܒܪ̈ܝܬ̈ܐ *creatures* (or ـܐ, ـܐ); or retain Khwaṣa, and make the plural ـܒ, as ܢܒܝܬܐ *prophetess*, pl. ܢܒ̈ܝܬ̈ܐ (or ـܐ, ـܐ). Polysyllables in ـܒ (which in Q. Sal. Gaw. J. are of the form ـܗܒ) in the plural usually retain the dot of ـܒ in U. MB. Sh. Sal. Q. Gaw. J. and drop it in K. Al.; as ܣܘܣܒܐ *hat*: pl. ܣܘܣ̈ܒ̈ܐ, ܣܘܣ̈ܒ̈ܐ or ܣܘܣ̈ܒ̈ܘ (oxytone). The O.S. usage is as K. Al.

(vii) Nouns in ـنْبِ take the first plural, but drop the dot under the second ب, as ڈَبِ f. *plan, advice*, pl. ڈَبِ. § 67 (3).

(viii) Nouns in ـوِ or ـوْ (§ 16) make their plural in ـوِي, rarely ـيِ, but ـوَّكَ in Sal. Q. Gaw.

(ix) Nouns in ـيِكْ follow this model: ڇڇيِكْ *prophecy*, pl. ڇڇيَّكَ (ـكْ). The corresponding forms in Q. Sal. Gaw. J. are ڇڇيِوْ sing. ڇڇيَّكَ.

(x) Other nouns in ـوْ (the Sal. Q. Gaw. form of ـيِكْ) make their plural in ـوَّكَ, as ڎڎوَّكَ *requests*.

(xi) In Al. we find a few plurals in ـهْ in Arabic words, as ـيِڤْ *people*, pl. ـيِڤَهْ.

(xii) Many nouns have more than one plural. See the following lists.

(xiii) Many foreign nouns ending in a closed syllable with short Zlama lengthen the vowel in the plural; as ڈيِهْ *head man of a village*, pl. ڈيِهِ or ڈبِهِ. Sometimes a final letter in foreign words is hardened in the plural, as ـهْنْ K. *lodging place on a journey*, pl. ـهَّنْبِ.

Lists of the Regular Plurals.

1. The usual form. Note (*a*) ڎڎَ companion, ڎڎَوْڎڎْ *seed*, ڎڎِسْڎڎْ *wife's brother*; (*b*) ـبِڤْ ـڎڎَ *glove* (also 3), ڎڎَ ڎِڎڎْ *bolt socket*, ـڎڎَ ـڎڎَ *echo*; (*c*) ـڎڎْ ـسْڎَ *old man*, ـڎڎْ ـسْڎَ *old woman*, ڎڎَڎْ ـڎڎْ *bishop's successor*, ڎڎَڎْ U. *palate*, all of

which take the first plural irregularly[1]; also (*d*) some in ـَهْ; viz. ܦܣܚܐ *gelding*, ܙܝܬܐ *olive*, ܐܝܕܐ *fist*, ܡܘܬܐ *death*, ܚܦܬܐ *a hafta* (= 8 lbs. avoirdupois), ܙܦܬܐ *resin, sweat*[2] (in Tkh. ܙܒܬܐ with 3d pl.), ܩܫܬܐ *bow* (but it usually takes 8th pl. as O.S.), ܬܘܬܐ *mulberry* or ܬܘܬܐ (also 6). See § 17. (*e*) ܓܒܪܐ *man*, makes ܓܒܪܐ for O.S. ܓܒܪܐ (in Al. 2).

2. In Ti. this is very common, especially for proper names, as ܕܝܢܚܐ *men named Dinkha*. In K. MB. all the letters take this plural as ـَوْوَوْ (ـَ MB., soft ـَ) *Waus*, elsewhere 1st pl.

ـَ m. *master*, in K. Sal. See § 19.

ـَ m. *roof*, O.S. ـَ.

ـَ f. *manger*, O.S. ـَ.

ـَ f. *mill*, also the game '*sacks on the mill*', O.S. ـَ; K. ـَ.

ـَ m. *lion* O.S. Also 1.

ـَ m. *country* O.S.

ـَ m. *father*, foreign.

ـَ f. *ditch*. Also 1.

ـَ m. *path*, foreign.

ـَ f. *spear*, foreign. Also 3.

ـَ *pool* f., also 1, foreign.

ـَ (Eastern O.S. ـَ) m. *bridge* Ti. In U. 1.

ـَ m. *companion* O.S. In Al. 1 (ـَ).

ـَ or ـَ *serpent*. Rarely 3. O.S. ـَ.

ـَ m. K. *servant*, § 115 *b*.

[1] The second noun only being altered. Most of the compounds in § 16 have no plural or have plural like the singular. See also § 19.

[2] For the latter ـَ is pronounced ـَ.

ܫܘܟܠܐ m. *strength, host* O.S.

ܫܪ m. *a Khan, nobleman, foreign.*

ܫܝܢܐ m. *back, girdle, belt* (with first pl. = *loins*). O.S. ܫܝܢܐ.

ܒܝܕܢܐ m. (O.S. ܒܝܕ̈ܐ) *bridegroom, sister's (daughter's) husband.* Also 1. See page 29, note.

ܟܘܐ f. *recess in wall.* Also 3. (O.S. ܟܘܟܐ, pl. ܟܘ̈ܐ)

ܠܒܐ m. *heart* O.S.

ܠܝܠܐ f. *night*, O.S. ܠܠܝ.

ܡܥܓܠܐ m. *barn.* Also 1 and 2.

ܡܡܐ m. K. *paternal uncle.* (In U. ܡܡܡ̈ܐ and ܡܡܡ̈ܐ 1.)

ܡܪܐ m. *lord, possessor* O.S.

ܢܗܪܐ m. *river* O.S.

ܣܘܣܝܐ m. *horse*, O.S. ܣܘܣܝܐ.

ܥܝܕܐ m. *festival*; rarely 4. O.S.

ܥܝܠܐ f. *island*, in Sal. See § 19. Turk.

ܦܦܐ m. K. *paternal uncle*, not O.S.?

ܦܠܓܘܬܐ f. *army*, foreign.

ܩܒܪܐ *grave*, f. N.S. m. O.S. Also 1.

ܩܠܝܐ m. U. *servant*, foreign.

ܬܫܪܝ m. (or ܬܫܪܝ), O.S. ܬܫܪܝ, *October* or *November*. With first plural, ܬܫܪܝܐ or ܬܫ̈ܐ, = *autumn*.

2°. Days of the week, from Sun. to Thurs. incl., in Ti. Also 1 and 4.

ܪܘܡܫܒܐ m. K. *evening.* See 4 and § 19.

ܫܒܘܬܐ *youth* (abstract), foreign. In pl. *youthful follies.*

ܟܠ K. m. *maternal uncle* O.S.

ܐܚܬ f. *sister* (O.S., but pl. in O.S. ܐܚ̈ܝܬ).

ܩܪܬ f. *village* (rare in O.S. See note iv above, and § 26, note 5). In Q. ܩܘܪܬ.

ܐܦܬ f. *face* (O.S., but rare in sing.; O.S. pl. ܐܦ̈ܝ).

ܛܝܒܘܬ f. *grace*, Arab.

3. ܣܘܟܠ f. *state, condition*, foreign.

ܐܘܪܚ f. *road* O.S. (= ܐܘܪܚܐ K.)

ܐܝܕ f. *hand*, also 1. (In O.S. first pl., also ܐܝ̈ܕ; and ܐܝ̈ܕܐ *handles*.)

ܥܩܒ f. *heel*, Turk.; or ܥܩܒ.

ܦܠܓܐ f. *plough handle*, foreign.

ܗܠܝܠܐ f. *crescent* (rare) O.S.

ܪܓܠ f. *foot*. Also 1.

ܐܪܥ f. *earth* O.S.

ܐܘܟ f. *testicle* O.S.

ܓܘܪܢ f. *threshing floor*, O.S. ܓܘܪܢ.

ܓܪܒ f. *earthen bowl*. Also 1.

ܥܕܪ m. *flock*, O.S. ܥ.

ܟܦܐ f. *glove*. Also 1. See page 42, note 1, and § 19.

ܟܝܣ f. U., m. K. *pocket*.

ܟܝ See 2.

ܙܒܢ f. *time*, in Al. Elsewhere 1.

ܠܒܫ f. *garment*. Also 1.

ܠܒܐ *pit*. Also 1 (f. N.S. m. O.S.).

ܠܒܕ f. *long cloak*.

ܠܘܟ f. *cannon ball*.

ܠܒܠܒ m. *camel*. Also 1 (O.S. ܓܡܠ).

ܠܒܫ f. *tail coat*. Also 1.

ܡܟ m. *grass*. Also 1 and 5. In O.S. *stubble*.

ܢܦܫ, ܝ Ti., f. *soul, self*, Pers. See § 20 (5).

ܕܒ f. *bear*. Also 1. O.S.

ܙܒܐ m. *hawk*. Also 1.

ܕܝܪ m. *monastery* O.S.

ܓܢܒ f. *side*, O.S. ܓ.

ܓܪܚ f. *wound*.

ܐܘܝܪ m. f. *air*. Also 1.

ⵜⴰⵎⴰⵙⵙⴰⵏⵜ m. *temple.* Also 1. O.S. [Used also for any one of the divisions of a church, esp. for the nave.]

ⵜⴰⵎⴰⵡⴰⵙⵜ m. *chanter* (as of bagpipes).

ⵜⴰⵎⴰⵢⵜ See 2.

ⵜⴰⵎⴰⵣⵖⵜ f. *large cog.* Also 1.

ⵜⴰⵎⴳⴰⵔⵜ m. U. *maternal uncle.*

ⵜⴰⵎⴳⵔⴰⵙⵜ f. *needle.* Also 1. (O.S. ⵜⴰⵎⴳⵔⵉⵙⵜ; Ti. ⵜⴰⵎⴳⵔⵙⵜ 1.)

ⵜⴰⵎⴷⴰⵏⵜ m. *wine.* Also 1 and 4 (as O.S.).

ⵜⴰⵎⴷⵢⴰⵣⵜ f. *field, column* (of a book). Also 4. O.S.

ⵜⴰⵎⴹⵓⵔⵜ f. K. *small spear.*

ⵜⴰⵎⴹⵓⵙⵜ f. *nail, claw.* See § 19. O.S.

ⵜⴰⵎⵄⴰⵜ Ti. Al. Z. (or ⵜⴰⵎⵄⴰ U. Tkh.) m. *day* (in K.; also 1. K. Al. Z.; in U. Al. Z. 4). O.S.

ⵜⴰⵎⵄⵓⵔⵜ m. *dove.* Also 1. O.S.

ⵜⴰⵎⵄⵓⵜ f. *mother* (O.S. ⵜⵎⵄⵉⵜ: pl. in O.S. ⵜⵎⵄⵓⵜⵜⵉⵏ and ⵜⵎⵄⵉⵜⵜⵉⵏ).

ⵜⴰⵎⵄⵓⵜ *sea* N.S. f., O.S. ⵜⵎⵄⵉⵜ m.

ⵜⴰⵎⵢⵜ See 2.

ⵜⴰⵎⵢⵣⵔⵜ f. *a house in a vineyard.*

ⵜⴰⵎⵢⵣⵜ f. *inkstand,* foreign.

ⵜⴰⵎⵢⵣⵜ f. *bellows, kiln* O.S.

ⵜⴰⵎⵢⵜ *girl.* See § 19.

ⵜⴰⵎⵣⵔⵜ (ⵎⵉ Ti., ⵎ Al. Z.) f. *belly, womb*; O.S. ⵜⵎⵣⵔⵜ.

ⵜⴰⵎⵣⵡⵔⵜ f. *boat.* Also 1.

ⵜⴰⵎⵣⵡⵔⵜ f. *seal.* Also 1. See § 19.

ⵜⴰⵎⵣⵢⵜ See 2.

ⵜⴰⵎⵣⵢⵜ f. *a wood.* Also 1.

ⵜⴰⵎⵣⵢⵜ f. *grindstone* O.S.

ⵜⴰⵎⵣⵢⵜ m. *turn* (= *vices*).

ⵜⴰⵎⵣⵢⵜ m. *bayonet.*

ⵜⴰⵎⵣⵢⵜ f. *thigh.* Also 5.

ⵜⴰⵎⵣⵢⵜ m. *hoof.*

ⵜⴰⵎⵣⵢⵜ m. *ford.* Also 1.

ⵜⴰⵎⵣⵢⵜ f. *island,* in K. See 2 and § 19. Turk.

ⵜⴰⵎⵣⵢⵜ f. *time,* O.S. ⵎⵉ.

ⵜⴰⵎⵣⵢⵜ f. *skirt, petticoat,* pron. nearly *oyma* in U.

ⵜⴰⵎⵣⵢⵜ f. *thigh,* O.S. ⵎⵉ.

ⵜⴰⵎⵣⵢⵜ m. *cloud, sponge.* Also 1; m. O.S., f. N.S. See § 17.

ⵜⴰⵎⵣⵢⵜ f. *fountain* O.S. (with 1 = *eyes*).

ⵜⴰⵎⵣⵢⵜ m. U. *paternal uncle.*

ⵜⴰⵎⵣⵢⵜ f. *bier.* Also 1. In O.S. ⵜⵎⵣⵔⵜ = *a bed.*

ⵜⴰⵎⵣⵢⵜ m. *sole of foot* or *boot.* Also 1.

ⵜⴰⵎⵣⵢⵜ f. (ⵣ as ⵊ) *finger,* O.S. ⵜⵎⵣⵉⵜ.

ܟܘܢܝܐ f. *shirt.*

ܒܘܙ f. *calamity*, in K. (In U. 1.)

ܩܪܢ f. *horn.* Also 4. O.S. ܩ.

ܩܠܥ f. *castle*, foreign.

ܪܘܚ f. *spirit* O.S. Also 1, K.

ܪܘܡܚ f. *spear* O.S. Also 1.

ܫܘܟ m. *shoulder.* Also 4. O.S. ܫ = N.S. ܫܘܟܐ *shovel.*

ܫܒܬ, see § 19.

ܫܥܐ f. *wax.*

ܫܡܫ m. *sun.* Also 1. O.S.

ܩܠ m. *leg.* Also 1, 4.

ܫܪܓ f. *lamp*, O.S. ܫܪܓܐ m.

ܬܘܒ f. *wheel.* Also 5.

ܬܘܕ f. *bag.*

ܬܚ f. *metal basin*, or ܬ. O.S. ܬܚܐ. Also 1.

ܬܪܨ f. *strap.*

4. Days of the week, esp. in U. See 2ᵃ.

ܓܢܬܐ f. *garden*, Turk.

ܒܛܝܚܐ or ܛܝܚ m. *melon field.* Also 1. (In Al. *a garden.*)

ܒܪܡܫܐ m. U. *evening.* See also 2ᵃ and § 19.

ܓܢܒ m. *side*, O.S. ܓ; Ti. ܓ.

ܓܒܪ m. *husband*; in K. as O.S. *a man.* Also 1. See § 19.

ܓ Ash.

ܓܕܪ m. *wall.*

ܓܘܦ m. *fin, wing.* See § 19. (O.S. ܓܘܦܐ pl. only.)

ܓܘܪ m. *sheepfold.*

ܓܕ m. *nobleman* (with 1, *great*).

ܕܘܟܬ f. *place* O.S.

ܕܘܟ m. K. *the gums* (of the mouth) pl. same meaning. (In U. ܕܘܟ ܕܝܟ.)

ܕܝܘ m. *devil* O.S.

ܕܘܟܢ m. *shop*, foreign.

ܕܘܟ m. U. *arm*, K. ܕܘܟ (which in U. is a *yard*), O.S. ܕܘܟ.

ܡܠܬܐ m. *word*, Arab. Also 1.

ܡܘܬ m. *vision* O.S.

ܡܕܝܢܬ f. *field.* See 3. O.S.

ܛܘܪ m. *mountain* O.S.

ܛܒ or ܛܒ. See 3.

ܛܘܒ m. *tent*, Turk. Also 1.

ܛܘܒ or ܛܘܒ m. *lane, quarter* of a city, foreign.

ܛܘܒ m. *keyhole.* Also 1.

ⵜⵉⵖⵔⵉⵜ m. *vineyard* O.S.

ⵜⵜⵜⵜ ⵜⵜⵜⵜⵜⵜ f. *morning* U. § 8 (4).

ⵜⵜⵜⵜⵜⵜ f. *landed property.*

ⵜⵜⵜⵜ m. *death.* Also 1. O.S.

ⵜⵜⵜⵜ m. *mile.* Also 1.

ⵜⵜⵜⵜⵜ m. *thing*, in U. See § 19.

ⵜⵜⵜⵜ m. *side*, foreign.

ⵜⵜⵜⵜ f. *dunghill.*

ⵜⵜⵜⵜ m. *seashore.*

ⵜⵜⵜⵜ See 2.

ⵜⵜⵜⵜⵜ m. *street.*

ⵜⵜⵜⵜ m. *stable*, foreign.

ⵜⵜⵜⵜ m. *mouth, edge* of a sword. Also 1. O.S.

5. ⵜⵜⵜⵜ m. *breast* O.S.

ⵜⵜⵜⵜ f. *knee*, O.S. ⵜⵜ.

ⵜⵜⵜⵜ See 3.

ⵜⵜⵜⵜ m. *buttock.* Also 1. O.S.

ⵜⵜⵜⵜ K. *vegetables*, pl. only.

ⵜⵜⵜⵜ See 3.

ⵜⵜⵜⵜ m. *stripe.*

ⵜⵜⵜⵜ m. *eyelash*, O.S. ⵜⵜⵜⵜ.

ⵜⵜⵜⵜ m. *dot.*

ⵜⵜⵜⵜ m. *crack.*

ⵜⵜⵜⵜ See 3.

ⵜⵜⵜⵜ U., ⵜⵜⵜⵜ K. m. *branch.*

ⵜⵜⵜⵜ m. *cheek.* See § 19.

ⵜⵜⵜⵜ See 3.

ⵜⵜⵜⵜ See 3.

ⵜⵜⵜⵜ m. *chief* (with 1, *head*) O.S.

ⵜⵜⵜⵜ m. *footprint, stead.* Also 1, 5.

ⵜⵜⵜⵜ m. *wall* (of a town).

ⵜⵜⵜⵜ m. *thong of a whip.* Also 1.

ⵜⵜⵜⵜ m. *name.* O.S. ⵜⵜⵜⵜ (pl. in O.S. ⵜⵜⵜⵜⵜⵜ). See § 19.

ⵜⵜⵜⵜ See 3.

ⵜⵜⵜⵜⵜ Al. *border, frontier.* O.S.

ⵜⵜⵜⵜ m. *morsel.* Also 1.

ⵜⵜⵜⵜ m. *door.* Also 1. O.S.

ⵜⵜⵜⵜⵜ (ⵜ) Al. m. *hole.* [In U.K. ⵜⵜⵜⵜ *eye of a needle* (1st. pl.), O.S. *hole.* ⵜⵜⵜⵜ = *female.*]

ⵜⵜⵜⵜ m. *box on the ear.* Also 1.

ⵜⵜⵜⵜ m. *snout.* Also 1.

ⵜⵜⵜⵜ m. *nostril* (with 1, *holes in a beehive*).

ⵜⵜⵜⵜ m. *half*, O.S. ⵜⵜ. Also 1. See § 27.

ⵜⵜⵜⵜ f. *frog.*

ⵜⵜⵜⵜ m. *crumb.*

ⵜⵜⵜⵜ m. *thumb.*

ܫܘܬܦܐ *neighbourhood*, pl. only.

ܐܝܕܐ f. *handle.*

ܐܡܐ See 4.

ܐܟܦܐ m. *skirt, border, lower flap of coat*, O.S. ʾ. Also 1.

ܐܨܦܐ K. m. *a slap.* Also 1.

ܐܡܐ See 3.

6. The usual plural of nouns in ܐܐ. Note ܐܝܕܐ, ܐܝܕܬܐ, § 29 (9).

7. ܣܦܬܐ f. *lip* O.S., also 9 rarely. ܩܪܝܬܐ *village*, see 2ª.

8. ܐܥܩܬܐ f. *bottom.*

ܐܢܬܬܐ f. *woman.* See § 19.

ܐܟܬܐ f. *company, band.* Also 1.

ܐܝܟܬܐ Tkh. f. *sweat*, see 1.

ܐܓܪܬܐ f. *girl* (rare).

ܐܕܘܒܬܐ f. *Friday* O.S.

ܐܩܬܐ f. *bow* O.S. Also 1, 6. (The ܩ is radical.) See § 17.

9. Almost all words in ܐܐ may take both this and the sixth plural, but ܐܓܘܬܐ *letter*, and ܒܥܘܬܐ *request*, take the ninth only. For ܨܠܘܬܐ *prayer*, see § 19. ܡܚܬܐ *plague* makes ܐܡܚܬܐ.

ܐܚܕܬܐ f. *the Holy Loaf* O.S.

ܐܒܕܬܐ f. *blessing* O.S.

ܐܒܝܫܬܐ f. *evil* O.S.

ܐܒܘܠܬܐ f. *virgin* O.S. Also 6.

ܐܓܐܬܐ f. *ball.*

ܐܕܪܬܐ f. *courtyard* O.S.

ܐܛܝܬܐ f. *maiden, young woman.*

ܐܛܒܬܐ f. *benefit, good* O.S.

ܐܛܥܬܐ f. *burden.*

ܐܟܡܬܐ f. *curse* O.S.

ܐܩܬܐ See 7.

ܐܒܝܬܐ f. *church* (the society) O.S. In O.S. also the building.

ܐܓܪܬܐ f. *a rival wife.*

ܐܦܬܐ f. *apron.*

ܐܦܬܐ f. *lamb* K., O.S.

ܐܡܬܐ f. K. *conversation*, O.S. m.

ܐܩܬܐ f. *cold* (In pl. Pthakha has the sound of Zqapa) O.S. The pl. = *cold weather.*

ܐܫܒܬܐ f. *week, Saturday* O.S. (ܫ is radical).

§ 19. (i) *Irregular Plurals.*

Singular.	*Plural.*
m. *master, landlord.* Turk.	U. (Turk. pl.); K. Sal., 2.
U. or K. MB. m. *master workman.* Cf. Al. (or) *Sir* (also used with other pronom. affixes).	U., or U., or MB., or MB., or U., or K.
m. *brother.*	Al. Elsewhere 2ª.
m. *hole* O.S.	. Also 1.
m. Ti. *upper room.* § 16.	.
m. U. *evening.*	. Also 4.
K. U., O.S. or Q. Sal. Gaw. J., m. *house.*	, or U. (rarely *bdwd-i*), or Sal. etc., or .

[In the singular it usually means a room with an oven in the floor for baking bread. In this sense *of winter* is sometimes added. (which is also the O.S. plural) is a collection of buildings in a courtyard, the English *house*, but also *houses*. The is radical.]

(also K.), f. *woman.*	K. Al., or K., or Ti. Al. But in U. K. Sal. Q. Gaw., 8.
f. *egg* O.S.	.
m. *son* (const. st.) O.S.	.
m. *fellow countryman.*	. (Also *natives* as O.S.)
m. *man, human being* (§ 16 ii. *b*) O.S.	.

[But the other compounds of , § 16 ii. *b*, usually take the first plural, the second noun only being altered.]

Singular.	*Plural.*
ܒܪܐ m. (Al. ܒܲܪ) *son.*	ܒܢܐ; rarely 1 (Al. ܒܲܢ, not Z.).
ܒܪܬܐ f. U.[1] K., or ܒܪܝܬܐ Q., or ܒܲܪܬܐ Al. (O.S. ܒ) *daughter, girl.*	ܒܢܬܐ U., ܒܢܝܬܐ K. O.S., ܒܢܝܐ Q. Sal. Gaw., or ܒܢܝܢ U.
ܒܪܟܐ f. *glove.*	ܒܪܟܐ Ash. Elsewhere 1, 3.
ܓܒܪ m. *husband, man*, p. 46.	ܓܒܪܐ. Usually 1.
ܓܢܦܐ m. *fin, wing.*	ܓܢܦܬܐ. See also 4.
ܓܙܪܬܐ f. *island* (rare in U.) O.S.	ܓܙܪܐ (ܬ K., O.S.). Also 6.
ܓܙܐ f. *fleece.*	ܓܙܐ.
ܕܡܥܐ f. *tear* (not Ash.). O.S. ܕܡܥܐ.	ܕܡܥܐ.
ܡܫܬܝܬܐ f. Al. K. *banquet.*	ܡܫܬܝܬܐ Al.
ܠܐܟܐ f. *leech.*	ܠܐܟܬܐ.
ܚܛܝܬܐ f. *sin* O.S.	ܚܛܝܬܐ Al. (as O.S.). Also 6 as elsewhere always.
ܫܡܗܬܐ m. *pronoun* O.S.	ܫܡܗܬܐ (not colloquial).
ܛܦܪܐ f. O.S., or ܛܦܪܬܐ, or ܛܦܘܪܬܐ *nail, claw.*	ܛܦܪܬܐ U. (ܐ K.), or ܛܦܪܝܬܐ U. (ܐ Sal.), or ܛܦܪܐ.
(The first form usually used for a human nail.)	
ܟܘܪܣܝ f. *seat, chair* (O.S. ܟܘܪܣܝܐ).	ܟܘܪܣܝܬܐ K. as O.S. Elsewhere 1.
ܒܪܬܐ f. *daughter, girl* (*old maid* K.).	ܒܢܬܐ U. (ܐ K.), or 3 in Tkh. Sal.
ܟܠܬܐ O.S. (or ܐ Ti.) *bride*, or ܟܠܐ Gaw., or ܟܠ Gaw., or ܟܠܐ U. (Zqapa sound), or ܟܠܐ Ti.	ܟܠܟܬܐ K. as O.S. (U. ܐ), or ܐ Ti. (Zqapa sound in all.)
ܒܝܟܐ U. f. (ܐ Sal.), or ܒܝܟܬܐ U. *bladder.*	Makes plural from the latter (No. 6).

[1] Used of any unmarried woman.

Singular.	*Plural.*
ܡܕܝܢܬܐ f. *city* O.S.	ܡܕܝܢ̈ܐ U. (ܗ K. ܐ Sal. Q. Gaw.).
ܚܬܡܐ f. *seal.*	ܚܬܡ̈ܐ. Also 1, 3.
ܡܘܡܬܐ f. U., O.S., or ܡܘܡܐ K. O.S. *oath* (ܡܘܡ Ash.).	ܡܘܡ̈ܐ U. (ܗ K., O.S.).
ܥܡܐ f. U. K. (ܘ like ܥ), or ܥܘܡܐ Al. *hair.*	ܥܡ̈ܐ K. Al. as O.S. In U. 6.
ܡܠܬܐ f. *verb* O.S.	ܡܠ̈ܐ, or ܡܠܠ̈ܐ (not colloquial).
ܡܠܐ ܕܒܥܠ m. *participle* O.S.	ܡܠ̈ܐ ܕܒܥܠ̈ (not colloquial).
ܡܕܡ U. Tkh. Ash. Al., or ܡܕܝܡ (ܕ) Ti. (O.S. ܡܕܝܡ) m. *thing.*	ܡܕ̈ܡ K. Al.; in U. 4; ܡܕ̈ܡܬ Ti.; ܡܕ̈ܡ̈ Ash.
ܡܚܐ f. *concubine.*	ܡܚ̈ܐ, rarely ܡܚ̈ܘ̈ܬ.
ܢܗܝܡ ܚܙܩ m. *hypocrite* O.S.	ܢܗ̈ܝܡ ܚܙ̈ܩ (not colloquial).
ܐܘܕܢܐ f. *ear*, or ܐܘܕܢܬܐ Q. Sal. Gaw. (Also *handle* in K.)	ܐܘ̈ܕܢ K. Al. (ܗ U.), or ܐܘ̈ܕܢ̈ܬ Q. Sal. Gaw., or ܐ̈ܕ̈ܢ Ash., or ܐ̈ܕ̈ܢ̈ Al.
ܦܚܐ f. U. *platform* or ܦܚܬܐ.	ܦ̈ܚ̈ܐ, or ܦ̈ܚ̈ܬ̈ܐ.
ܡܚܐ f. *peg* O.S.	ܡ̈ܚ̈ܐ.
ܓܙܝܪܬܐ f. *island* (rare in K.) Turk.	ܓ̈ܙ̈ܝ̈ܪ U. (Turk. pl.). In K. 3, in Sal. 2.
ܥܡܐ m. Tkh. Al. *people* O.S.	ܥ̈ܡ̈ܡ, as O.S.
ܥܩܪܬܐ Al. f. *barren woman.*	ܥ̈ܩ̈ܪ̈ܬ.
ܨܠܘܬܐ f. *prayer* O.S., or ܨܠܬܐ Q. Sal. Gaw.	ܨ̈ܠ̈ܘ̈ U. (ܗ K. Al. O.S.). Also 6 U., or ܨ̈ܠ̈ܘ̈ܬ Sal. Q. Gaw., or ܨ̈ܠ̈ܬ Sal. J.
ܠܚܝ m. *cheek.*	ܠ̈ܚ̈ܝ̈ܬ. Also 4.
ܦܣܩܐ m. *a fraction* O.S.	ܦ̈ܣ̈ܩ̈ܐ.

Singular.	*Plural.*
ܒܪܢܬܐ f. *kernel*, also *a quarter of a walnut*, or ܒܪܢܬܐ K.	ܒܪܢܬܐ as O.S., or ܒܪܢܬܐ.
ܬܘܒܐ m. *tortoise.*	ܬܘܒܐ.
ܩܫܬ ܩܙܚܐ *rainbow* § 16 ii. *g.*	ܩܫܬ ܩܙܚܐ (rare).
ܦܩܥܐ *a throb* of the heart.	ܦܩܥܐ.
ܫܡܐ m. *noun* O.S.	ܫܡܗܬܐ (not colloquial).

(The corresponding N.S. ܫܡܐ *name*, takes the fourth plural.)

ܫܡܝܐ f. *heaven* O.S. (now sing.).	ܫܡܝ. Also 1; and in Ash. Al. 3.
ܟܡܐ f. K. *crown of the head*, § 16 ii. *g.*	ܟܡܐ Tkh., ܟܡܐ Ti.; ܟܡܐ Ash.
ܫܢܬܐ f. *year* (ܫ Al. as O.S.).	ܫܢܝ.
ܬܘܪܬܐ f. *cow* (O.S. ܬܘܪܬܐ).	ܬܘܪܬܐ Ti. Elsewhere 6.

The abbreviated diminutives of § 79 as a rule have no plural (but see ܒܝܬܐ, ܒܪܬܐ, ܐܠܦ above); and so many words whose sense excludes a plural. ܕܘܟܬܐ *place*, has no plural in U. (in K. 6) but borrows that of ܕܘܟܬܐ (4).

Note that ܟܘܒܐ is *a pair of tongs* (m.), ܟܘܒܐ is *several pairs*; and that ܥܠܡܐ *world*, is often used in a plural or collective sense (*men, people*); as ܥܠܡܐ ܕܒܝܬܐ *the people of the house.* Some have no singular, as ܡܝܐ *water* (Al. ܡܝܐ as O.S.) ܚܝܐ *life* O.S., ܪܚܡܐ *mercy* O.S., ܐܒܘܗܝ *parents* O.S. (from O.S. sing. ܐܒܐ *father*), ܐܒܘܬܐ (ܬ K., O.S.) *spiritual parents*, ܣܒܝܒܘܬܐ *environs*, ܙܘܙܐ = *money* O.S. (but ܙܘܙܐ m. a rare word = *a piece of money*), ܫܟܢܝܐ *neighbourhood.*

(ii) *Double Plurals.*

Many nouns denoting collections of units (e.g. corn) have two

plurals, one to denote the whole species, the other individual units. Thus شَعِيرْ = *barley*, شَعِيرَةْ = *barley corns*. So we have:—

Singular.	*Plural.*
حِلْوَةْ *white cherry.*	حِلْوِ rarely 6.
جِدْمِيَّةْ *stocking*, or جِدْمَةْ K.	جِدَمْ and 6 (*odd stockings*).
جِدْهِيَّةْ *dried pea.*	جِدَهْ and 6.
دِعِيدَةْ *grain.*	دِعِيدْ (in numbering; e.g. مِيَّةْ دِعِيدْ *a hundred things*) and 6.
وِدْكَةْ *yellow-beard.*	وِدْكِ and 6.
سِيمِيَّةْ *wheat*, O.S. سِيمِيَّةْ.	سِيمِ, as O.S. and 6.
سِمِيدَةْ *bead*, O.S. سِمِيدَةْ	سِمِيدْ (O.S. سِمِيدْ) rarely 6.
شِيهِيَّةْ *pea.*	شِيهِ rarely 6.
جِحْمِيَّةْ *top boot*, or جِحْمَةْ K.	جِحَمْ also 6 (*odd boots*).
جِمِيَّةْ *precious stone.*	جِمِ O.S., also 6.
جِدْقَدَةْ *a shot* (of a gun).	جِدْقَدْ also 6.
جِعْمِيَّةْ *raisin.*	جِعْمِ also 6.
جِعْمِيَّةْ *eyeglass.*	جِعَمْ also 6.
كِحْلَحِيَّةْ *roasted pea.*	كِحْلَحِ also 6.
حُمِيَّةْ *bean.*	حُمِ also 6.
جِعْمِيَّةْ *apricot.*	جِعْمِ also 6.
هِجْمِيَّةْ *a shot* (of a gun).	هِجَمْ also 6.
هِدْمِيَّةْ *barleycorn*, or هِدْمَةْ Ash., or هِدْهِيَّةْ Ash.; O.S. هِدْهَةْ.	هِدَمْ, O.S. هِدْهِ also 6.
بِجِمِيَّةْ U. (بِ K.) *grape* (O.S. بِجِمِيَّةْ). In Ash. بِدِمِيَّةْ.	بِجَمْ U. (بِ K., O.S.), also 6.

Singular.	*Plural.*
ܟܘܕܝܠܬܐ *lock of hair.*	ܟܘܕܝܠܐ (*a complete set*), also 6 (*odd locks*).
ܟܣܛܢܬܐ *chestnut* (ḏ).	ܟܣܛܢܐ also 6.
ܥܘܠܬܐ *shoe* (*su-wilta*).	ܥܘܠܐ (*a pair*), also 6 (*odd shoes*), or ܥܘܠܟܐ J.
ܥܢܛܘܠܬܐ (or ܗ ?) *half a moustache.*	ܥܢܛܘܠܐ K., or ܥܢܛܘܠܟܐ U. *the whole moustache* (also 6 ?).
ܫܘܫܢܬܐ *lily* O.S.	ܫܘܫܢܐ as O.S. (also 6 ?).
ܓܕܠܦܬܐ *turnip.*	ܓܕܠܦܐ (also 6 ?).
ܣܘܣܛܬܐ *trouser leg.*	ܣܘܣܛܐ or ܣܘܣܛܢܐ *pair of trousers*, also in K. ܣܘܣܛܢܐ in this sense, (also 6 ?).
ܡܘܟܬܐ *bead.*	ܡܘܟܐ also 6.

§ 20. *Substantives with pronominal affixes.*

For a table of the affixes see § 11.

If the noun ends in ـܐ or ـܝ this ending is dropped and replaced by the affix, thus, ܡܠܟܐ *king*, ܡܠܟܝ *my king*, ܣܘܣܝܐ *horse*, ܣܘܣܝܟ *thy horse*, ܒܢܝܐ *sons*, ܒܢܝܗܘܢ *their sons*. The same affixes are added to singular as to plural nouns. Thus ܡܠܟܝ *my king* and ܡܠܟܝ *my kings* are only distinguished by Siami. If the noun has not the above endings, the affixes are added on, as ܒܥܠ *enemy*, ܒܥܠܢ *our enemy*. Those compounds in § 16 which take the first plural (§§ 18, 19, pp. 42, 49) add the affix to the second noun. Cf. O.S. ܬܘܒܝܬܟ ܥܒܕ *thy philanthropy*.

Notes. (1) Words in ـܢܫ drop the dot of Khwaṣa. Thus ܡܕܡܢܫ *our meaning*, from ܡܕܡܢܫ (another form of ܡܕܡܢܬܐ).

(2) Words in ـِه or ـُه drop the ه and take ء; as ܒܟܝܥܗ *his affliction*, from ܒܟܝܗ.

(3) Words in ـِي have ء both as a vowel and as a consonant: as ܡܕܝܢܝܟܘܢ *your* (pl.) *thing, mindiyôkhon*; and so in words like ܫܘܝܝܐ from ܫܘܝ Sal. Q. Gaw. J. (= ܫܘܝܐ K. U.) *bed* (*shwi-yu*).

(4) ܒܓ ܕܨܚܒܝ = *a friend of mine*, ܒܓ ܓܢܝܢܝ *a garden of mine*.

(5) *Self* is expressed by ܓܢܦ. Thus ܓܢܦܝ *myself*, ܓܢܦܟ *thyself* etc. In Ti. ܓܢܦ etc., or ܓܢܦ ܕܝܕܝ *my own self*, cf. ܠܐ ܓܢܦ § 16. For *ourselves* we may have either ܓܢܢ or ܓܢܬܢ, but the latter may also mean *our souls*. *My own* is expressed by ܕ‌ܓܢܦ, and so for the other persons; as ܟܬܒܟ ܕ‌ܓܢܦܟ *your own book*. The preposition ܒ is often prefixed: as ܐܢܐ ܒܓܢܦܝ ܐܬܝܬ *I myself came*. Note that ܓܢܦ is feminine, and we therefore have ܗܘ ܓܢܦܗ ܐܬܪܩܢ = *he emptied himself*, Phil. ii. 7, where the participle is feminine: lit. *his self was emptied by him*.

(6) The O.S. ܢܦܫܐ *soul* is thus used: ܒܠܚܘܕܝ *alone*, lit. *by myself* [contrast ܒܓܢܦܝ = *myself*]. So for the other persons. Thus ܐܬܘ ܠܚܘܕܗܘܢ *they came alone*. In Al. and often in K. we have ܠܚܘܕܝ or ܒܠܚܘܕܝ (O.S. ء) for *alone*. The O.S. ܒܠܚܘ or ܠܚܘܕ = N.S. ܓܢܦ.

(7) ܒܣ *enough*, takes affixes like a noun; as ܒܣܟ *enough for you*. So ܠܐܡ *necessary*, esp. in K., as ܠܐܡܝ *necessary for me*; then Zlama is lengthened, but not in ܠܐܡܟܘܢ *necessary for you* (pl.).

(8) ܗܟܐ *here* takes affixes; ܥܕ ܗܟܐ *up to this point on my body* (pointing).

(9) The affixes are often redundant, especially in Al. though not so often as in O.S., as ܒܪܗ ܕܐܠܗܐ *the Son of him, of God.*

(10) When there is an epithet, the affix is attached to the substantive, as ܐܒܗ ܚܝܒܐ *his wicked father.*

(11) ܡܪܢ *Lord* (of God only) and ܡܪܝ *master, landlord,* are not used with affixes. For the latter ܡܪܝ is used. For the former ܡܪܢ is not now used (though it is used when = *owner*), but the O.S. ܡܪܝ lit. *my Lord,* ܡܪܬܝ lit. *my Lady,* are retained as titles of bishops and saints, as ܡܪܝ ܫܡܥܘܢ *Mar Shimun,* ܡܪܝܡ ܡܪܬܝ *St Mary.* For ܡܪܝ see (14) below.

(12) In Lower Ṭiari they say for *their king* ܡܠܟܗܘܢ, in Bas ܡܠܟܗܘܢ. So for all nouns.

(13) From ܪܝܫ *head man* we have ܫܒܝܫ as in § 18, note xiii, and so similar words; and the same hardening of final letters takes place.

(14) The words ܪܒܝ lit. *my great one* (now usually pronounced with Zqapa), ܪܒܢ *our great one* (with Pthakha sound) are now treated as any other substantives, and mean *master* and *monk* respectively. They take the first plural, and affixes are added on, but the second Pthakha of ܪܒܢ is then strengthened to Zqapa. Thus ܪܒܝ *our master.* But in Al. this is ܪܒܢ; so ܪܒܟܘܢ Al. *your* (pl.) *master.* ܪܒܢ is also used before ܡܫܝܚܐ (the usual vernacular for ܡܫܝܚܐ § 81, *b*) both in speaking to a priest and in speaking of him. For ܪܒܐ see § 25 (7).

ܡܪܝ *our Lord,* is even more used as a name for Christ than with us: e.g. it is constantly used vocatively; but it has not quite come to be an independent substantive, and does not take affixes.

(15) Demonstrative pronouns and these affixes may be used with the same substantives. Thus ܗܵܕܵܐ ܥܵܠܡܵܐ *this thy world*, O.S. ܗܵܢܵܐ ܥܵܠܡܵܟ.

ADJECTIVES.

ܫܡܵܗܹ̈ ܫܡܵܗܹ̈

§ 21. Adjectives are very much more frequent in O.S. than in Hebrew, and more so in N.S. than O.S.; see § 81 for their formation. The periphrasis ܪܘܼܚܵ ܕܩܘܼܕܫܵܐ *Holy Spirit*, though used as a proper name, is not in accordance with common N.S. usage, which would say ܪܘܼܚܹ̈ ܡܩܘܼܕܫܹ̈ when not speaking of the Holy Ghost. So ܠܚܡܵܢ ܕܣܘܼܢܩܵܢܵܝ *bread of our need* (*our necessary bread*), though used in the Lord's prayer as a well known expression, is not what would naturally now be said.

Feminine of Adjectives and Participles.

General Rule. Change ـܵ of the masculine to ـܬܵ, as ܛܵܒ m., ܛܒܬܵ f. *good*.

Notes. (1) Words of the form ܫܡܹܥ *heard*, make ܫܡܝܥ; ܓܠܝ *revealed* ܓܠܝܬܵ; ܫܡܝܥ *heard* ܫܡܝܥܬܵ.

(2) A few other adjectives make feminines in ـܝܬ, as ܟܐܦܵܢ *stony*, ܬܪܝܬܵܝ *second* (not colloquial), ܙܥܘܪ *small*, Al. ܒܪܝܟ *blessed* (as a title). We have also ܟܐܦܬܵ.

(3) ܐܚܪܵܢ U. makes ܐܚܪܬܵ *other*; ܐܚܢ K., O.S. ܐܚܬ (second Zlama U. K.); ܐܚܪܬ Al. Tkh. Z. ܐܚܕ; the ܬ is often silent (so also Sal.), and the Zlama sometimes long, with the first sound. [In Al. there is a fem. pl. as well as the usual masc. pl., viz. ܐܚܪܬܢ. See § 22.]

(4) The present participle, being in the absolute state, makes its feminine in ـܬ, not ـܐ; as ܦܳܫܛ, ܦܳܫܛܬ *finishing*, § 31. So the absolute state of the past participle, as ܫܒܝܩ, ܫܒܝܩܬ *left*, § 50. So ܝܠܕ, ܝܠܕܬ; ܡܟܘܕܡ, ܡܟܘܕܡܬ U., or ܡܟܘܕܡܬ K.; ܡܗܝܦܟ, ܡܗܝܦܟܬ U., or ܡܗܝܦܟܬ K. For ـܠܕ verbs see § 44.

(5) The feminine of a few foreign adjectives is formed by changing ـܬ to ـܬ, as ܫܦܝܪ Ti. *beautiful* (in U. a subst. = *a young man*); ܬܩܝܦ *energetic, bold*, ܒܪܝܨ *yellow*, ܥܘܪ *blind*, ܛܪܫ *deaf*, ܐܝܠܡ *dumb*, ܓܒܪ *bold, generous*; so ܟܘܦܬ *hunchbacked*. Thus we have ܫܦܝܪܬ, ܬܩܝܦ etc. So ܥܒܕ *male slave* (coolie), ܐܡܬ *female slave*, § 17*f*. [We must distinguish ܓܒܪܘܬܐ in the sense of *boldness*, a foreign word, from the same in the sense of *education*, an O.S. word, root ܓܒܪ.]

(6) Foreign adjectives are generally not inflected. We say ܐܢܬ ܝܩܪ *a dear woman*, not ܐܢܬ ܝܩܪܬ. But we may say ܝܩܪܬ by itself for *a dear one* (f.).

(7) Some others also are not inflected; as ܥܡܝܩ *deep* (properly a subst. Cf. N.S. ܥܡܝܩܬ, O.S. ܥܡܝܩܬ), ܩܪܝܒ *near* (so O.S.), ܪܚܩ *far* or *absent* (O.S. ܪܚܝܩ). So usually ܫܪܝܪ K. *true* (in U. ܫܪܝܪܬ) § 123; in Al. it is inflected. For ܚܕܬ see § 25 (7). Foreign adjectives may often be known by not ending in ـܬ; but some do so end, as ܚܕܬ *new*, Turk., ܒܝܫ *bad*, Arab., ܟܒܝܪ *big*, ܟܚܠ *blue*, which are not inflected to make feminines. See § 22.

(8) If necessary a euphonic vowel is added in the feminine; as ܡܟܘܕܡ *saved*, ܡܟܘܕܡܬ U. Ti. (ܵ Tkh.); ܡܕܒܪ *compound*, ܡܕܒܪܬ; ܡܚܫܒ *absolute*, ܡܚܫܒܬ.

(9) ܚܕܬܐ *new* (*khâtha*) makes fem. ܚܕܬܬ K., ܚܕܬ̈ U. (Pthakha sound). The O.S. fem. ܚܕ̈ܬ is now used as a substantive = *the New Testament* (p. 48). In Q. the masculine is ܚܕܬ̈ܐ.

(10) The U. forms of adjectives from ܠܐ verbs, like ܩܪܝܪܐ *cold*, drop ܝ; thus ܩܪܪܐ. So ܙܥܘܪܐ, ܙܥܘ̈ܪ̈ܐ *small*; ܚܡܝܡܐ, ܚܡ̈ܝ̈ܡ̈ܐ *hot*, ܡܪܝܪܐ, ܡܪ̈ܪ̈ܐ *bitter*, ܙܠܝܠܐ, ܙ̈ܠ̈ܐ *thinned out* (as trees), ܪܛܝܛܐ, ܪ̈ܛ̈ܐ *wet*. So also ܩܪܝܪܐ, ܩ̈ܪ̈ܐ *cool*. In K. Al. we have ܩܪܝܪ̈ܐ, ܩܪܝܪ̈ܬ̈ܐ, and so on, as O.S.; and ܩܪ̈ܝ̈ܪ̈ܐ, ܩ̈ܪ̈ܐ. See § 81 (5).

(11) ܡܬܘܢܐ Al. *sweet* [elsewhere ܡ̈ܬ̈ܘ̈ܢ̈ܐ] drops ܝ: ܡ̈ܬ̈ܘ̈ܢ̈ܐ.

§ 22. *Plurals of Adjectives and Participles.*

Both masculines and feminines are alike in the plural, which is of the first form; thus ܛܒ̈ܬ̈ܐ ܛ̈ܒ̈ܬ̈ܐ (ܐ K.) *good women*. But the adjectives mentioned in § 22 (7) are not inflected; foreign adjectives are usually not inflected, though we may say ܝ̈ܩ̈ܪ̈ܐ *dear*, from ܝ̈ܩ̈ܪ̈ܐ. Those however which end in ـܢ as ܚ̈ܕ̈ܬ̈ܐ *new*, do often take the first plural, though they do not take ܐ in the fem. sing. Siami is written on plural adjectives, not on participles unless used as epithets.

The present participle of both conjugations follows the following models: ܩ̈ܛ̈ܠ̈ : ܩ̈ܛ̈ܠ̈ (O.S. ܩ̈ܛ̈ܠ̈); ܟ̈ܬ̈ܒ̈ : ܟ̈ܬ̈ܒ̈ (O.S. ܟ̈ܬ̈ܒ̈). The past participle, absolute state, is similar in K.: ܩ̈ܛ̈ܝ̈ : ܩ̈ܛ̈ܝ̈ (O.S. ـܝ); ܟ̈ܬ̈ܝ̈, ܟ̈ܬ̈ܝ̈ (O.S. ـܟ̈ܬ̈ܝ̈). For the U. anomalous plural see § 50.

§ 23. *Position of Adjectives.* The Syriac adjective when used as an epithet comes after its substantive, as ܒ̈ܝ̈ܬ̈ ܪ̈ܒ̈ *a large house*.

Exceptions. (1) ܛܒ *good* usually; and rarely other monosyllables.

(2) Numerals: ܚܕ ܓܒܐ *one man.* (In O.S. often after the noun.)

(3) Titles, as ܡܘܫܐ ܩܫܝܫܐ ܪܒܐ *the Reverend Priest Moses*; ܦܘܠܘܣ ܫܠܝܚܐ *Blessed Paul.* [But ܝܘܚܢܢ ܫܠܝܚܐ *the Apostle John.* A few names are seldom used except with a title added: as ܥܠܝ ܟܗܢܐ *Eli the priest,* ܕܘܝܕ ܡܠܟܐ *David the King,* ܝܘܚܢܢ ܡܥܡܕܢܐ *John the Baptist.*]

(4) The words ܣܓܝ *many*[1], § 25 (7); ܐܝܟ *a certain* (when an adjective this is both m. and f., ܐܝܟܢܐ is a substantive only = *So and So*, f. § 17); ܟܠ *all*; ܟܡܐ[2] *a few*, ܟܡ U. = ܟܡ K. *no, any*, ܬܘܒ *more*[1] (usually: also a substantive); ܟܡܚܕ[2] *some*, and compounds of ܓܒܐ § 28 (9); ܗܟܝ or ܗܟ or ܗܟܡܐ *such*, when thus used:—ܚܕ ܗܟ ܓܒܐ *such a man* (also without ܓܒܐ).

(5) Occasionally when the adjective is emphatic.

(6) All adjective pronouns. Thus O.S. ܗܢ ܒܗܕܐ = N.S. ܗܢܐ ܚܕ *this man.*

(7) The words ܡܢܫ U., O.S. = ܡܢܫ K. = ܡܫ K. *the late* (sometimes); as ܡܢܫ ܚܕ ܒܥܕ ܒܪܟܘܗܝ *the late Deacon Audishu.* So ܫܠܡܘܢ ܕܟܝ ܒܪܟܐ *Solomon of blessed memory*, lit. *remembered for good.*

When the adjective is a predicate it comes between the subject and the substantive verb if affirmative; but it follows a negative verb: as ܗܘ ܚܕ ܥܪܝ ܗܘ *that man is a Syrian*; but ܠܐ ܗܘ ܥܪܝ *he is not a Syrian.*

[1] These rarely follow the noun. [2] Pthakha sound.

§ 24. *Comparison.* Comparatives are thus formed: ܛܒ ܥܩܒ (ܛܒ K. Al.) *better*: ܡܢ ܥܩܒ, or more rarely, ܡܢ ܛܒ ܥܩܒ *better than me*, ܡܝ̈ ܛܒ ܥܩܒ *more watery*. A comparative with a verb is expressed by ܕ ܡܢ. Thus ܗܘ ܥܩܒ ܡܟ ܕܡܣܬܟܠ ܠܗ *he is better than you think*, ܛܒ ܐܢܐ ܠܡ ܕܐܙܠ ܗܟܢܐ *I would rather go than stay here.*

More as a substantive is expressed by ܣܓܝ̈ or ܛܒ ܣܓܝ̈ (this also means *especially*) or, especially in K., by ܛܒ or ܛܒ alone.

A Syriac adjective has not only a positive, but also a comparative and a superlative sense, as seen in the examples given above and below; and it also expresses the idea of *too*. Thus ܥܩܒ may mean *good*, *better*, *best*, or *too good*, according to the context. The last sense may be expressed, though not commonly, by ܥܩܒ ܡܢ ܟܐܢ, lit. *better than is right.*

Superlatives may be expressed thus: ܓܒܪܐ ܥܩܒ ܡܢ ܟܠܗܘܢ, or ܡܢ ܟܠ, or ܛܒ ܥܩܒ etc., *the best man*, lit., *a man better than all of them*; or by the simple adjective, as ܐܝܟܐ ܥܩܒ ܟܬ *which is best?*; or by prefixing ܫܦܝ *very*, or a similar particle to the adjective.

§ 25. *Miscellaneous notes on Adjectives.*

(1) Adjectives are frequently used as substantives, as ܗܘ ܒܝܫܐ *that evil one*; and occasionally participles, as ܟܬܝܒܬܐ U. *a writing.*

(2) ܟܠ standing alone means *every*, ܟܠ ܙܒܢ *whenever*, lit. *every time*, ܟܠ ܓܒܪܐ *each man*; see § 15. With pronominal affixes it denotes *the whole* or *all*, as ܟܠ ܒܝܬܗ *the whole house, all the house*, ܟܠܗܘܢ ܒܬܐ *all the houses.* So ܟܠܢ *we all, all of us*, ܟܠ ܗܢܐ ܒܝܬܐ (or ܟܠ ܗܕܐ) *all this house*, ܟܠܗܘܢ ܒܬܐ ܗܠܝܢ *all the*

broken-hearted = O.S. ܟܠ ܕܒܒܐ ܟܠ. [ܟܠ always takes the affixes ـܝ, ـܗ for 3 pers. sing., and almost always ـܗܘܢ for 3 pers. pl.] We have also ܟܠܢ *all of us* (*kuluntan*), by a false analogy; cf. ܗܠܢ in § 28. So for the other persons. ܟܠ is never used without affixes, as sometimes in O.S., before a plural or collective noun, e.g. ܟܠ ܒܪܝܬܐ O.S. *all the creatures*; in N.S. we must put ܟܠܗܘܢ. We may put the personal pronouns absolutely, thus: ܐܢܢ ܟܠܗܘܢ *all of them*. For ܗܘ, ܗܝ in Al. Z. K., see § 15.

(3) *Articles.* As a rule the definite article is not expressed in Syriac. But if necessary for distinctness, the demonstrative pronouns ܗܘ, ܗܝ, ܐܢܢ are used. So in O.S. ܗܘ ܡܠܬܐ ܕܐܠܗܐ *the Word of God*, Rev. xix. 13. For the indefinite article the Syrians use ܚܕ m., ܚܕܐ f. *one* (U. f. often ܫܚܐ; in Ti. and J. ܫ is often silent), see § 26; but they often omit it. In O.S. it is omitted unless emphatic and = *a certain*, as ܒܪ ܐܢܫ *a certain man*, St John iii. 1; ܐܪܡܠܬܐ ܚܕܐ *a certain widow*, St Luke xxi. 2. In N.S. ܚܕ renders *a certain* in this sense; but when it means *a particular person* we must say ܚܕ ܟܠ (O.S. ܒܪ ܟܠ).

Very rarely ܚܕܐ after a noun is an indef. article, as ܣܦܪܐ ܚܕܐ *a book* (some sort of a book) § 93. In O.S. ܐܢܫ ܚܕܝܢ = *a few men*, Nöld. § 125.

(4) Adjectives are often formed, as in O.S., by repeating nouns; as ܙܒܢ ܙܒܢ *particoloured*, lit. *colours colours*; ܥܩܠ ܥܩܠ *zigzag*, lit. *twists twists*; ܟܬܐ ܟܬܐ *various*, lit. *kinds kinds*, O.S. ܡܢ ܘܡܢ. This last may also be expressed by ܟܥܩܠܐ U., or ܟܥܩܠܐ K., (O.S. ܟܥܩܠ), St Mark i. 34. We may also repeat adjectives, as ܙܥܘܪ ܙܥܘܪ *in small pieces*. Cf. § 28 (4) for distributive

numerals; and § 67 (7) for adverbs thus repeated. So also ܡܟ ܡܟ *high, low = uneven, up and down.*

(5) *Blessed is* = ܠ ܒܘܟ if followed by a noun. If pronouns follow we have the forms ܒܘܟܗ or ܒܘܟܝܗ U. *blessed is he.* So for the other affixes; the 3 pl. is ܒܘܟܗܘܢ K. Al.; or ܒܘܟܝܗܘ U. In O.S. ܒܘܟܗܘ ܓܒܪܐ *blessed is the man,* ܒܘܟ *blessed art thou.* We have also in N.S. ܒܘܟ ܠܟ etc.

(6) Compound adjectives are frequently formed by a noun and participle, as ܥܩܠ ܟܦܝܦ *a bow-legged man*; these are indeclinable. See § 14.

(7) ܣܓܝ *many,* in U. Q. Sal. Gaw. and sometimes K. is indeclinable and precedes the noun. In K. Al. it is usually ܣܓܝ (in Al. also, as O.S. = *great*), which may follow the noun, and takes the first plural. As a subst. = *much* it is used with Zqapa almost everywhere. We have ܣܓܝ ܒܝ ܟܬܒܐ Al. = ܣܓܝ ܟܬܒܐ U. = ܣܓܝ ܟܬܒܐ O.S. In U. K. ܣܓܝ ܡܢܗܘܢ = *many of them.* ܣܓܝ is also colloquially used in U. ܣܓܝ in Q. (first Zlama). In Al. ܣܓܝܐ = *many,* but ܣܓܝ = ܪܒܐ U. K. *great.* For the adverb see § 67.

(8) *The same* is expressed if not emphatic by a simple demonstrative pronoun, but if emphatic by ܗܘ ܕܡ m., ܗܝ ܕܡ f., lit. *just that*; pl. ܐܢܘܢ ܕܡ. O.S. ܗܘ ܗܘ or ܗܘ ܒܕ ܗܘ. So ܒܗܘ ܕܡ *at the same place,* ܒܐܝܟ ܕܡ *at the same place where,* ܒܐܝܟ ܕܡ *at the same time that* etc. So also ܗܘ ܒܥܝܢ ܕܡ U. *the very same.*

§ 26. *Numerals.* ܡܶܢܝܵܢܹܐ ܥܰܕܕܵܢܹܐ.

No.	In letters.	Masculine.	Feminine.
1	ܐ	ܚܰܕ	ܚܰܕܬ (usually ܫܰܬ in U.). In Ti. J. ܫ often silent.
2	ܒ	ܬܪܹܝ	ܬܪܹܝܬ K., rarely ܬܪܹܬ K., ܬܪܰܬ Al.
3	ܓ	ܬܠܳܬ K. Al., ܬܠܰܬ U., ܬܶܠܬ Z.	ܬܠܰܬ K., ܬܠܳܬ U., ܬܶܠܬ Q.
4	ܕ	ܐܰܪܒܥ	ܐܰܪܒܥ U. (ܥ). ܐܰܪܒܰܥ K. Al. (*arbé* or *arbi*).
5	ܗ	ܚܡܫ	ܚܡܶܫ K.
6	ܘ	ܫܬ	ܫܬܶܐ K.
7	ܙ	ܫܒܥ (*shōwa* U.K., but *shō'a* Ti. Z.).	ܫܒܥ Ti. Ash. Sh., ܫܒܰܥ Tkh. (both ܥ).
8	ܚ	ܬܡܳܢ	ܬܡܳܢܶ K., ܬܡܳܢ Sh.
9	ܛ	ܬܫܥ[1] Ti. Sh., ܫܰܥ[1] (ܫܰܬ) U. Sal. Tkh., ܫܰܥ Al., ܐܶܫܥ Ash.	ܫܰܥ Ti., ܫܰܥ Tkh., ܫܰܥ Sh., ܫܰܬ Al.
10	ܝ	ܥܣܪ	ܥܣܪ K.

[In U. Z. the masculines and feminines are alike unless otherwise marked: also in the following numbers there is only one form for both. In Sal. Q. Gaw. J. the feminine forms are used, but in Sal. often with masculine nouns.]

[1] The pronunciation of these differs in the modification or non-modification of the Zlama sound, § 6.

No.	In letters.	
11	ܐܚܕ	ܚܕܥܣܪ (*khdâdessar*); ܚܕܥܣܪ Q. Sal.
12	ܒܬ	ܬܪܥܣܪ; ܬܪܥܣܪ Q. ܬܪܥܝܣܪ Sal.
13	ܓܟ	ܬܠܬܥܣܪ. In these numbers to 19 incl. Pthakha is like Zqapa in U., not K.
14	ܕܟ	ܐܪܒܥܣܪ (ܕ).
15	ܗܟ	ܚܡܫܥܣܪ.
16	ܘܟ	ܫܬܥܣܪ.
17	ܙܟ	ܫܒܥܣܪ U. Tkh. (*shô-wâsar*); ܫܒܥܣܪ (ܒ) Ti. Tkh. Sh. Ash.
18	ܚܟ	ܬܡܢܥܣܪ; ܬܡܝܢܥܣܪ Ti. Ash.
19	ܛܟ	ܬܫܥܣܪ Ti. Sh. Ash. ܬܫܥܣܪ U. Tkh. ܬܫܥܣܪ Al.
20	ܟ	ܥܣܪ.
21	ܟܐ	ܥܣܪ ܘܚܕ K. MB. ܥܣܪ ܚܕ U. ܥܣܪ ܘܚܕ Al. [f. ܚܕܐ].
30	ܠ	ܬܠܬܝܢ K. MB. Sh. ܬܠܬܝܢ (*tlayi*) U. J. ܬܠܬܝܢ Q.
40	ܡܟ	ܐܪܒܥܝܢ; ܐܪܒܥܝܢ Sal.
50	ܢ	ܚܡܫܝܢ.
60	ܣ	ܫܬܝܢ.
70	ܥ	ܫܒܥܝܢ (usually *shô-wi*, but *shô'i* Ti. Z.).
80	ܦ	ܬܡܢܝܢ U. Tkh. Ash. ܬܡܢܝܢ Ti. Ash. (second Zlama sound).
90	ܨ	ܬܫܥܝܢ Ti. Ash. Sal. ܬܫܥܝܢ U. Tkh. Sh. ܬܫܥܝܢ Al.
100	ܩ	ܡܐܐ, rarely ܡܐ.

No.	In letters.	
101	ܝ	ܫܒܥ ܥܣܪ (*ʿmokhḏ*, accent on first and last); ܫܒܥ ܥܣܪܐ Al. (ܫܒܥ f.).
200	ܪ	ܬܪܝܢ ܥܣܪ (*trĭma*); ܥܣܪܝܢ ܬܪܝ Al. Ash.
300	ܫ	ܬܠܬ ܥܣܪ U. ܬܠܬ ܥܣܪ Q. ܥܣܪ ܬܠܬ K. ܬܠܬܝܢ ܥܣܪ Al. [ܥܣܪ made masculine. So for the rest in Al., but the K. forms are also used there].
400	ܬ	ܐܪܒܥ ܥܣܪ (ܐ Pthakha sound) U. Q. ܐܪܒܥ ܥܣܪ K.: ܐܪܒܥ ܥܣܪ Ash.
500	ܟ	ܚܡܫ ܥܣܪ U. ܚܡܫ ܥܣܪ Q. ܥܣܪ ܚܡܫ K.
600	ܟ	ܫܬ ܥܣܪ U. ܫܬ ܥܣܪ Q. ܥܣܪ ܫܬ K. Sh.
700	ܟ	ܫܒܥ ܥܣܪ U. (*shō-wĭma*). ܫܒܥ ܥܣܪ Q. Sh. ܫܒܥ ܥܣܪ Ti. Al. ܥܣܪ ܫܒܥ Tkh.
800	ܦ	ܬܡܢܝ ܥܣܪ U. ܥܣܪ ܬܡܢܝ Q. ܥܣܪ ܬܡܢܝ K.
900	ܨ	ܬܫܥ ܥܣܪ U. ܬܫܥ ܥܣܪ Tkh. ܥܣܪ ܬܫܥ Ti. ܥܣܪ ܬܫܥ Sh. ܥܣܪ ܬܫܥ Ti. ܬܫܥ ܥܣܪ Al. [ܨ Pthakha sound].
1000	ܐ	ܐܠܦ; ܐܠܦ Sal.
10,000	ܒ	ܪܒܘ or ܪܒܘܬܐ (both rare).

Notes. (1) In ܥܣܪ and its compounds the first ܥ is usually pronounced ܥ. See § 123.

(2) ܚܕ is pronounced *khé* in Sal. Q. Gaw. J., § 91; and we even hear ܚܕ ܚܕ *it is one*, pronounced *khéli* for ܚܕ ܚܕ *khá-ili*, § 20.

(3) For numbers higher than 110 ܥܣܪ comes first in Al. as elsewhere. The Zqapa everywhere makes a diphthong with the following ܘ; so in ܐܠܦ which is a masculine substantive taking the first plural.

(4) ⵎⵓⵢ is a fem. substantive (but apparently masc. in Al.; see above) making plural ⵎⵓⵢⵏ when not used, as in the table, for 200, 300 etc. The form ⵎⵓⵏ is used in forming the numbers 200 etc., and in the phrase ⵜⵜⵓⵏ ⵎⵓⵏ ⵜⵜⵓⵏ *in peace, a hundred peaces*, sc. *you have come* (*you are very welcome*).

(5) The O.S. definite state ⵎⵓⵖⵜ, whose plural is ⵎⵓⵖⵜⵏ (or ⵎⵓ), appears in ⵎⵓⵖ *village* (rare in O.S. but so spelt), i.e. *a hundred houses*. This accounts for the colloquial pronunciation in U. of the plural, where both Taus drop, *mâ-wâi*. (The usual O.S. word is ⵜⵎⵓⵖⵜ, not used in N.S.)

(6) The other numbers form plurals regularly, as ⵙⵙⵜⵜⵏ *sevens*, ⵜⵜⵎⵎⵖⵜⵏ *nineties*. Thus *three times five* can be expressed by ⵀⵓⵎⵎⵏ ⵙⵎⵎⵜⵏ or by ⵙⵎⵎⵜⵏ ⵏ ⵀⵓⵎⵎⵏ. [Distinguish ⵙⵎⵎⵜⵏ and ⵙⵎⵎⵜⵜ of which the pronunciation is different, § 5 (4).]

(7) For 10,000 ⵜⵉⵎⵎⵓⵏ ⵉⵎⵎⵉⵏ is commonly used. If ⵜⵉⵎⵎⵓ is used the plural is ⵜⵉⵎⵎⵉ or ⵜⵉⵎⵎⵓⵏ. But this is not colloquial. After ⵜⵉⵎⵎⵓ etc. a ⵏ is placed before a noun: not after ⵎⵓⵢ, ⵉⵎⵎⵉⵏ or their plurals when a plural noun follows, as ⵎⵓⵢ ⵏ ⵉⵏⵙⵙⵏ *a hundred men*; but we may say ⵀⵓⵔ ⵉⵎⵎⵉⵏ ⵏ ⵜⵎⵓⵔⵜ *two thousand of the people*.

(8) In putting letters for numbers the dots and strokes for 500 etc. are often omitted. 1889 is written ⵣⵎⵎⵟ, and the year is called ⵉⵎⵎⵟ *appat*. So for other years.

§ 27. *Ordinals* are expressed by prefixing ⵙ to the cardinals, as ⵙⵙⵎⵎⵓⵏ *fifth*. This was also common in O.S. They may stand without a substantive, thus: ⵙⵀⵓⵔ ⵢⵢⵓ (ⵙⵙⵀⵓⵔ ⵢⵢⵓ O.S.) *the second one*. The O.S. ordinals are used for fractions up to tenths. Thus:

ܦܠܓ (fem. ܦܠܓܬ) *half* (or ܦܠܟ). ܫܒܝܥܝܐ *seventh.*

ܬܠܬܝܐ *third.* ܬܡܢܝܐ *eighth.*

ܪܒܝܥܝܐ *fourth.* ܬܫܥܝܐ *ninth.*

ܚܡܝܫܝܐ *fifth.* ܥܣܪܝܐ *tenth.*

ܫܬܝܬܝܐ *sixth.*

These are not common in the colloquial speech.

Higher fractions are expressed by ?, as also are the above. Thus:

$\frac{2}{8}$ = ܬܠܬ ܬܡܢܝ or ܬܠܬ ܕܬܡܢ (ܐ K.).

$\frac{5}{12}$ = ܚܡܫ ܕܥܣܪ.

The O.S. ܩܕܡܝܐ *first*, becomes ܩܕܡܝܐ (rarely ܩܕܡ) in N.S.

Fractions may also be expressed by ܦܠܓ (so O.S.), as ܚܕ ܦܠܓ *one-half.* The other O.S. fractional forms such as ܬܠܝܬ *a third*, are now almost if not quite obsolete. But ܥܫܪܝܢ is used for *decimals.* ܥܣܪܝܢ *tithes* (so O.S.) is used colloquially.

ܦܠܓ (O.S. ܦܠܓ) is a substantive taking the first and fifth plurals. Before substantives it takes affixes, and also usually when standing by itself. In U. no difference is made between the genders, and ܦܠܓ is used for both; while in K. a difference is made. Thus:—

ܦܠܓ ܠܚܡܐ *half the bread*; ܦܠܓ ܫܥܬܐ U. = ܦܠܓܐ ܫܥܬܐ K. *half an hour*; ܬܠܬ ܦܠܓ U. = ܬܠܬ ܘܦܠܓ K. masc. = 2½; ܫܥܬ ܦܠܓ U. = ܫܥܬ ܘܦܠܓܐ K. *an hour and a half*; ܫܢܝܢ ܦܠܓ U. = ܫܢܝܢ ܘܦܠܓܐ 3½ *years*; and so on. After nouns ending in ـܬ, ܘ is inserted in U. as well as K.: and makes a diphthong. Thus ܦܠܓ ܘܟܘ *haptopelgi* (in K. ـܓ) = *a hafta and a half* [1 hafta = 4 lbs. avoirdupois approximately]. ܦܠܓ = *by halves*, § 67; ܡܝܬ ܘܦܠܓ = *half dead*; ܪܒܥ = *a quarter.*

§ 28. *Various notes on Numerals.*

(1) *Both of them, all three of them*, etc., are expressed thus :—

2. ᓂᓀᐧᐃᐣ U. Tkh. Al. ᓂᓀᐧᐃᐦᐃᐣ U. (both ᓂ K.). ᐅᓂᐦᐃᐦᐃᐣ K. Al. ᓂᓀᐧᐃᐣ Ash. Al. ᐅᓂᐦᐃᐣ Ti. ᓂᓀᐧᐃᐦᐊᐣ Al. ᓂᓀᐧᐃᐦᐃᐣ Sal. Sp. Al. ᓂᓀᐧᐃᐦᐁᐣ Ash. (fem.). ᐅᐊᓂᐦᐃᐣ MB.

3. ᓂᓀᐧᐃᐦᐃᓵ U. Q. Sal. ᓂᓀᐧᐃᓵ Sal. ᓂᓀᐧᐃᐦᐁᓵ U. ᐅᓂᐦᐁᓵ K. (ᓂ Al. Ash.). ᓂᓀᐧᐃᐦᐁᓵ U. ᐅᐊᓂᐦᐃᓵ MB. [ᐊ = ᐯ, see § 123.]

4. ᓂᓀᐧᐃᐦᐃᐊᑎᐦ U. ᐅᓂᐦᐃᐦᑎᐦ K. (Al. ᓂ). ᐅᐊᓂᐦᐃᐊᑎᐦ MB. ᓂᓀᐧᐃᐦᑎᐦ Ash.

5. ᓂᓀᐧᐃᐦᐃᐊᓂᓐ U. ᐅᓂᐦᐃᐦᑎᓂᓐ K. (Al. ᓂ). ᐅᐊᓂᐦᐃᐊᓂᓐ MB. ᓂᓀᐧᐃᐦᑎᓂᓐ Ash.

6. ᓂᓀᐧᐃᐦᐃᐊᐦᐧᐃ U. ᐅᓂᐦᐃᐦᐃᐦᐧᐃ K. (Al. ᓂ). ᐅᐊᓂᐦᐃᐊᐦᐧᐃ MB. ᓂᓀᐧᐃᐦᐃᐦᐧᐃ Ash.

7. ᓂᓀᐧᐃᐦᐃᐊᑖᑭ (*shô-wuntê*) U., or ᐅᓂᐦᐃᐦᐃᑖᑭ K. (ᓂ Al.) ᐅᐊᓂᐦᐃᐊᑖᑭ MB. ᓂᓀᐧᐃᐦᐃᑖᑭ Ash.

8. ᓂᓀᐧᐃᐦᐃᐊᐢᑲᐣ U. ᐅᓂᐦᐃᐦᑎᐢᑲᐣ K. (Al. ᓂ). ᐅᐊᓂᐦᐃᐊᐢᑲᐣ MB. ᓂᓀᐧᐃᐦᑎᐢᑲᐣ Ash.

9. ᓂᓀᐧᐃᐦᐃᐊᐦᑭᐧᐃᐣ U. ᐅᓂᐦᐃᐦᑭᐧᐃᐣ Tkh. (ᐧᐃ Ti.). ᐅᐊᓂᐦᐃᐊᐦᑭᐧᐃᐣ MB. ᓂᓀᐧᐃᐦᐃᐊᐦᑭᐁᐣ Al. ᓂᓀᐧᐃᐦᑎᐦᑭᐁᐣ Al. ᓂᓀᐧᐃᐦᑎᐦᑭᐧᐃᐣ Ash.

10. ᓂᓀᐧᐃᐦᐃᐊᐦᑲᐧᐃᐣ U. ᐅᓂᐦᐃᐦᑲᐧᐃᐣ K. (ᓂ Al.). ᓂᓀᐧᐃᐦᑲᐧᐃᐣ Ash.

We also have, though rarely, for *all eleven of them*, in U. ᓂᓀᐧᐃᐦᐃᐊᐦᐃᑲᐧᐃᐣ, in Sal. Q. ᓂᓀᐧᐃᐦᐃᐊᐦᐃᐦᑲᐧᐃᐣ, in Ti. ᐅᓂᐦᐃᐦᐃᐦᑲᐧᐃᐣ, and so for the other numbers to 19 inclusive.

For ܚܕ̈ܡܝܢ see § 25 (2).

The other plural affixes may be used with any of the above; thus: ܒܥܣܪܬܝ *all ten of us*, ܒܫܬܬܟܘܢ *all six of you.*

With nouns we have ܒܬܪ̈ܝܢ ܝܘ̈ܡܝ *both days*, (but with ܕ before ܐܢ or ܗܢ, as ܗ̇ܠ ܕܐܢ ܗ̇ *both of those days*).

(2) *Once, twice, thrice* etc. are expressed by the substantive ܙ̈ܒܢ *time*. In the singular ܙ is often silent; in the plural ܙ̈ܒܢ it sometimes has a ܒ sound, but often is like ܐ (*gâ-yi* or *gâ-i*). Plural in Al. ܙ̈ܒ̈ܢܐ. Thus ܚܕ ܙ̈ܒܢ ܒܥܝ *once* (U. ܚܕ̈ ܙ̈ܒ̈ܢ). ܬ̈ܪ̈ܝܢ ܙ̈ܒ̈ܢ ܗ̈ܠ U. (ܬ̈ܪ̈ܝܢ ܗ̈ܠ K.) *twice*. ܚܕ ܙ̈ܒܢ ܒܬܪ̈ ܒܥܝ ܚܕ ܗ̈ܠ K. (U. ܚܕ̈ ..ܙ̈ܒ̈ܢ ܗ̈ܠ) *once every two years.*

The following may be used instead of ܙ̈ܒ̈ܢ: ܫ̈ܥ̈ܬ f. U. *journey*, ܥ̈ܕ̈ܢ K. *load*, ܪ̈ܓ̈ܠ f. *foot*, ܢ̈ܦ̈ܫ f. K. *breath*, ܒ̈ܫ̈ܒ̈ܐ m. K., O.S. *span*. All take the first plural in this sense. But ܪ̈ܓ̈ܠ is only used when motion is implied: as ܐ̈ܬ̈ܐ ܗ̈ܠ ܒ̈ܙ̈ ܗ̈ܠ (ܬ̈ܪ̈ܝܢ ܗ̈ܠ) *he came twice*. Not so ܫ̈ܥ̈ܬ, which is constantly used thus: ܫ̈ܥ̈ܬ ܗ̈ܢ *this time*, ܫ̈ܥ̈ܬ ܗ̈ܘ *that time, then*, § 67.

(3) *Twofold, threefold* etc., are ܬ̈ܪ̈ܝܢ ܒ̈ܬ̈ܐ, ܬ̈ܠ̈ܬ̈ܐ ܒ̈ܬ̈ etc. Also without ܒ̈, and with ܒ̈ܟ̈, as .. ܒ̈ܟ̈ ܒ̈ܬ̈ܐ ܒ̈ *fivefold more than.*

(4) *Distributives* are expressed by repeating the numeral, as ܒ̈ܫ̈ܬ̈ ܒ̈ܫ̈ܬ̈ *five each*: ܒ̈ ܒ̈ *one each*, or *one at a time*, which we may also render ܒ̈ܬ̈ ܒ̈. Notice ܒ̈ ܒ̈ ܕ̈ܒ̈ ܒ̈ *a man went from each house* (not ܒ̈ ܒ̈ as Stoddard. St. also gives ܒ̈ ܒ̈ ܒ̈ for *each boy has a pen*, but it means *the boy has a pen*).

Sometimes may be rendered by ܫܓܐ ܫܓܐ, or by ܫܒܥܝܢ ܟܐܦ, or by ܟܐܦ ܟܐܦ.

(5) *Days of the week.* The words ܕ ܝܘܡܐ (ܝܘܡ) *day of*, are often prefixed to the following, but they are as frequently used alone.

Sunday ܚܕ̈ܒ̈ܫܒ̈ܐ *khôshîba*, U. Tkh. (Ti. ̈ with *Zqapa* sound, and *khéshâba* in Upper Ṭiari). ܚܕ̈ܒ̈ܫܒ̈ܐ Al. Sh. MB. Sal. (*khîûshâba*). O.S. ܚܕ ܫܒܐ. (In K. ܚܕ̈ܒ̈ܫܒ̈ܐ is a common name for a man, especially given to one born on a Sunday.)

Monday ܬ̈ܪ̈ܥ̈ܫ̈ܒ̈ܐ U. ܬ̈ܪ̈ܫ̈ܒ̈ܐ *trûshîba*, Tkh. Ash. (Ti. MB. Al. ̈ as above). ܬ̈ܪ̈ܫ̈ܒ̈ܐ Upper Ti. O.S. ܬܪܝܢ ܫܒܐ.

Tuesday ܬ̈ܠ̈ܬ̈ܫ̈ܒ̈ܐ (*tlôshîba* or *tlâshîba*) U. ܬ̈ܠ̈ܬ̈ܫ̈ܒ̈ܐ Tkh. Ash. (Ti. Al. ̈). ܬ̈ܠ̈ܬ̈ܫ̈ܒ̈ܐ MB. Sh. O.S. ܫܒܐ ܬܠܬ.

Wednesday ܐ̈ܪ̈ܒ̈ܥ̈ܒ̈ܫ̈ܒ̈ܐ U. Tkh. Ash. (Ti. Al. ̈) ܐ̈ܪ̈ܒ̈ܥ̈ܒ̈ܫ̈ܒ̈ܐ MB. Sh. O.S. ܫܒܐ ܐܪܒܥ.

Thursday ܚ̈ܡ̈ܫ̈ܒ̈ܫ̈ܒ̈ܐ U. Tkh. Ash. (Ti. Al. ̈) ܚ̈ܡ̈ܫ̈ܒ̈ܫ̈ܒ̈ܐ MB. Sh. O.S. ܫܒܐ ܚܡܫ.

Friday ܥ̈ܪ̈ܘ̈ܒ̈ܬ̈ܐ. So O.S.

Saturday ܫ̈ܒ̈ܬ̈ܐ, so O.S.; or ܫ̈ܒ̈ܬ̈ܐ Sal.

In part of U. Thursday is called ܨ̈ܘ̈ܡ̈ܐ i.e. *market day*, though it is not now the usual day for going to market.

(6) *Per cent.* Example: 20 *per cent.* ܥ̈ܣ̈ܪ̈ܝ̈ܢ ܒ̈ܡ̈ܐ (*five in six*, i.e. 100 produces 120); but 17 *per cent.* ܫ̈ܒ̈ܥ̈ܣ̈ܪ̈ܐ ܒ̈ܡ̈ܐ. Note ܒ̈ܡ̈ ܚ̈ܕ̈ ܒ̈ܥ̈ܣ̈ܪ̈ܐ *one part in every ten.*

(7) The numeral ܒܰܟ prefixed to another makes the second a *quasi*-substantive, as ܒܰܟ ܓܒ̈ܪ̈ܐ *ten men*. The verb of which this is the subject is plural. In Al. ܒܰܟ is used to intensify ܛܒ̈ܐ, as ܒܰܟ ܛܒ̈ܐ ܕܝܩܪ̈ܐ (or ܕܝܩ) *how much more precious* = ܛܒ̈ܐ ܕܝܩ̈ܐ U.

(8) Notice the following constructions: ܠܐ ܒܰܟ ܐܝܟ ܕܚܫܒ̈ܬ *not so great as I thought*, ܠܐ ܐܝܟ ܦܠܓ̈ܐ ܕܚܫܒ̈ܬ ܠܒ (or better ܕܚܫܒ̈ܬܠܒ) *not half as great as I thought*.

(9) *Compounds of* ܒܰܟ, mostly accented on that syllable.

ܒܰܟ ܙܒ̈ܢ̈ܐ Z. *for a while* = ܒܰܟ ܙܒ̈ܢ̈ܐ K. = ܒܰܟ ܫܥ̈ܐ K.

ܒܰܟ ܙܥ̈ܪ̈ܐ *a slight*....This and all the following take a noun without ܕ.

ܒܰܟ ܟܡ̈ܐ *a certain amount of*.

ܒܰܟ ܣ̈ܓ̈ܐ U. *several, a good deal of* = ܒܰܟ ܣ̈ܓ̈ܐ K.

ܒܰܟ̈ܐ U. K. *few, a little*, Pthakha sound (dim. ܒܰܟ̈ܐ) = ܒܰܟ ܙܥ̈ܪ̈ܐ Ti. (dim. ܒܰܟ ܙܥ̈ܪ̈ܐ Ti.) = ܒܰܟ ܙܥ̈ܪ̈ܐ U. = ܒܰܟ ܙܥ̈ܘܪ̈ܐ Ti. = ܒܰܟ ܙܥ̈ܪ̈ܐ K. (in Jilu *khénawa*) = ܒܰܟ̈ܐ Az. Al. = ܒܰܟ ܙܥ̈ܪ̈ܐ Ash., see § 67.

ܒܰܟ̈ܐ *some* (*khăkma*) = ܒܰܟ ܙܥ̈ܪ̈ܐ Ti.

The above precede the noun, but ܒܰܟ ܗܰܟ̈ܝ *such and such* (almost *khâ'cha*) follows it (= ܒܰܟ ܗܰܟ̈ܝ?). It usually refers to numbers and is the complement of ܟܡ *so and so, a certain*. It is often doubled, as ܟܡ̈ܐ ܒܰܟ ܗܰܟ̈ܝ ܒܰܟ ܗܰܟ̈ܝ *such and such a verse*. So ܒܰܟ ܗܰܟ̈ܝ *one such as this*, ܗܰܟ̈ܝ ܕܒ̈ *twice as much*, etc., or with ܗܰܟ̈ܝ or ܗܰܟ̈ܝ for ܗܰܟ̈ܝ; a subst. or adj. often follows immediately.

(10) For reckoning sums of money, weights, etc., which are just under a round number, subtraction is very commonly employed. Thus 1 *qran* 19 *shahis* is usually ܚܕ ܩܪܢ ܒܬ ܫܘܡ ܚܕ *two qrans, one shahi less.* In compound sums the noun following the numeral is usually made singular.

(11) For the *twelve Apostles* the noun ܫܬܥܣܪ is sometimes used as in O.S. In O.S. we also have ܥܣܪ *a tenth*, not in N.S.

(12) *Months*, in the Syrian order:

October ܬܫܪܝ ܩܕܡܝܐ (ܐ) (O.S. ܬܫܪܝ ܩܕܡܝ). See page 43.

November ܬܫܪܝ ܐܚܪܝܐ (O.S. ܬܫܪܝ ܐܚܪܝ).

December ܟܢܘܢ ܩܕܡܝܐ (O.S. ܐ).

January ܟܢܘܢ ܐܚܪܝܐ (O.S. ܒ).

[ܟܢܘܢ = Dec. and Jan.]

February ܫܒܛ (O.S. ܫܒܛ).

March ܐܕܪ O.S.

April ܢܝܣܢ O.S.

May ܐܝܪ U. ܐܝܪ K., O.S.

June ܣܝܢ O.S.

July ܬܡܘܙ O.S.

August ܐܒ Kurd. (O.S. ܐܒ).

September ܐܝܠܘܠ, rarely ܐܝܠܘܠ as O.S. (Nun from Kurdish.)

(13) *The clock.* ؟ ܫܥܐ ܡܢܐ ܗܘ *what o'clock is it?*, ܫܥܐ ܚܕ *one o'clock*, ܫܥܐ ܫܒܥ *seven o'clock*, ܬܪܬܥܣܪ ܫܥܐ *twelve hours*, ܨܦܪܐ (ܨܦܪܐ Ti. Al.) *noon*, ܦܠܓ ܝܘܡܐ U. (ܦܠܓܐ K.) *midnight*, ܫܥܐ ܘܦܠܓ U. (ܦܠܓܐ K.) *half past seven*, ܫܒܥ ܘܥܣܪ ܕܩܝܩ ܠܫܒܥ *five minutes to seven* (lit. *five minutes remain for seven o'clock*), ܫܒܥ ܘܥܣܪ ܕܩܝܩ ܡܢ ܫܥܐ ܫܒܥ *five minutes past seven* (lit. *five minutes are past from seven o'clock*).

(14) Measures are often rendered thus: ܐܘܪܚܐ ܐܚܕ ܕܬܪܬܝ ܦܪܣܚ ܐܘܪܟܗ *a road two farsakhs* (7 miles) *long* (lit. *its length*); or we might say ܐܘܪܟܗ *long*, here.

VERBS.

ܗܘܐ or ܗܘܝܬ

§ 29. *The Substantive Verb.* ܗܘܐ ܕܒܗܘܢ.

The forms without distinctive letters are used almost universally.

Present tense. He is, etc.

Sing. 3 m. ܐܝܬ: ܐܝܬܝܗ U.

f. ܐܝܬ: ܐܝܬܝܗ U.

2 m. ܐܢ (ܐ Tkh.): ܐܝܢ U. (ܐ Tkh.): ܐܝܬܝܢ (ܐ) Tkh.

f. ܐܝܟ (ܐ Tkh.): ܐܝܟ U. (ܐ Tkh.): ܐܝܬܝܢ (ܐ) Tkh.

1 m. ܐܝ: ܐܝܢܢ K.: ܐܢܢ ܐܘ K.: ܐܢ ܐܘ K.

f. ܐ: ܐܝܢ K.: ܐܢܐ Ash.

Plur. 3 m. f. ܐܝܢ U. Q. Sal. Sp.: ܐܝ Tkh.: ܐܝܬ Tkh. Ti. J. Al. Ash.: ܐܝ Al.: ܐܝܬ J.

2 m. f. ܐܝ U. K. (ܐ Tkh.): ܐܝ Ti.: ܐܝ Bo.: ܐܝ Al.; or with pronoun, ܐܢ ܐ Ti.

1 m. f. ܐ (*twŭkh*): ܐ (*t-wâkhn*) U.: ܐ Tkh. (*ŭ*): ܐ Ti. Al. Ash.: ܐ Ti.

Imperfect. He was, etc.

Sing. 3 m. ܗܘܐ U. Q. Sal.[1]: ܗܘ ܐܘ K. Al. Sh. MB.

f. ܗܘܐ U. Q. Sal.[1]: ܗܘ ܗܘ K. Al. Sh. MB.

[1] Usually spelt by error in the printed books ܗܘ. Thus ܗܘ ܒܪܝܩ: ܗܘ ܟܕܝܫ. It is never thus pronounced, and should be ܗܘܐ ܒܪܝܩ *biprîqé wâ*, and ܗܘܐ ܟܕܝܫ *priqé wâ*. See Note 2 below.

2 m. ܐܢܬ ܐܝܬ (ܟ Tkh.): ܐܢܬ ܐܝܬ Ash.

f. ܐܢܬ ܐܝܬ (ܟ Tkh.): ܐܢܬ ܐܝܬ Ash.

1 m. ܐܢܐ ܐܝ: ܐܢܐ ܐܝ Ash.

f. ܐܢܐ ܐܝ: ܐܢܐ ܐܝ Ash.

Plur. 3 m. f. ܐܝܢ (*t-wá* nearly) U. Q. Sal.: ܐܝܢ ܐܝ (Zlama second sound) K.: ܐܝܢ ܐܝܢ Al.

2 m. f. ܐܢܬ ܐܝ (ܟ Tkh.): ܐܢܬ ܐܝ K. (ܟ Tkh.): ܐܢܬ ܐܝ Ash.

1 m. f. ܐܢܐ ܐܝ: ܐܢܐ ܐܝ Ti. Ash. Al.

Notes. (1) For the terminations of these forms see on the regular verb, § 32 (1). The ܐ is clearly part of ܐܘ *to be*, as seen by the variations (see under ܠ verbs, § 42, also § 46); the ܘ has been thought to be a corruption of ܐܝܬ *there is* (whose ܬ often falls, see below); and sometimes the verb is written ܐܝܬܝ etc., but this somewhat interferes with the ܘ becoming diphthongal as in Note 2. The third person seems to be for ܐܝܬ ܗܝ: ܐܝܬ ܗܝ: ܐܝܬ ܗܝ. The forms ܐܝ, ܐܝ are perhaps for ܐܝܬ ܐܢܬ: ܐܝܬ ܐܢܬ. Cf. Az. ܐܝ *thou art*: ܐܝ *he is*: ܐܝ *she is*: ܐܝ *they are*, see Appendix 1.

(2) The point under the Yudh is omitted if a vowel sound precedes, with or without ܐ, but not after ܐ. The ܘ is not then silent, but forms a diphthong with the preceding vowel. Thus ܚܒܝܒ ܐܝ *I am a friend* (*dôst ŧwin*), but ܐܢܐ ܐܝ *I am* (*dnéwin*). But the accent remains as if the two words did not coalesce. After ܚܕ the point is retained; also, in U. in ܐܝ (but not in K.) as ܐܢܐ ܐܝ *pydshittún*,

ye are remaining, U. (*pydshétun* K.). In Al. Z. Bo. Sal. the point is frequently omitted even after a consonant.

(3) If the preceding word ends in a silent consonant, the point is usually retained, as ܒܚܕ ܒܨ *we are one*: but see § 26 (2).

(4) Note that in Ashitha the Yudh appears in the present, but not, except in 1 pl., in the imperfect.

(5) In poetry, or for emphasis, we may have ܐܢܐ ܒܝ (*ánd twin*); and conversely we may omit the Khwaṣa after a consonant in similar cases. But this is uncommon except in Al. Z. Bo. Sal.

(6) As the terminations of ܒܝ etc. contain the personal pronouns, it is unnecessary, except for emphasis or distinction, to repeat these.

(7) The following examples explain the usage:—ܐܢܐ ܒܝ *I am*, ܐܢܬ ܒܨ *thou* (f.) *art*, ܚܢܢ ܒܨ *we are*, ܗܘ ܒܟ *he is*, ܗܝ ܒܟ *she is*, ܗܘ ܗܘܐ *he was*, ܗܝ ܗܘܐ *she was*, ܐܢܘܢ ܗܘ *they were*. The ܘ of the 3rd pers. imperfect is never omitted except in the K. and Al. forms.

(8) The first and second persons singular, with the pronouns added, are often contracted to *áninwâ*, *ándnwâ*, *átitwâ*, *átatwâ*.

(9) The ܗܘܐ is almost the only relic of the old past tense. [Stoddard also gives ܚܕܝܕ. See § 68, under ܚܕ.]

(10) The other tenses of the substantive verb are formed regularly from ܗܘܐ *to be*, see §§ 42, 46, but the imperative is not very much used in the sense *to be* (use rather the first present) and the second present never. This verb also means *to become*, *to be made*, *to be born*, and in the last sense is also used in the passive ܐܬܝܠܕ, see § 34. The preterite ܗܘ ܟܕ ܗܘܐ is much used for *he was* as an alter-

native to ܠܐܳ. ܕ ܠܘܳܬ = *to belong to*, as ؟ ܡܢܳ ܡܟ ܕܝܠܟ ܠܘܳܬ *To whom does this belong?* ܠܘܳܬ also means *to be possible*, § 63 (5): ܠܘܳܬ ܥܒܺܝ *it will do*, or *it is possible*. ܠܘܳܬ ܠܶ or ܠܐܘܳܬ ܠܶ *it is impossible*. Cf. the use of this verb with verbal nouns, to denote possibility, § 34. So more rarely ܠܐܳܬܳܝܬܺܝ ܐܺܝܟ ܠܶ *it is impossible*.

(11) *There is, there are* = ܐܺܝܬ [ܝ U. etc., often ܐ Q. Also in Al. ܐܺܝܟ (ܟ)] pronounced with short ĭ. When ܠ follows, ܬ becomes hard. The negative is ܠܶܝܬ (ܬ K. Al.; for pronunciation see page 12). In reading O.S. this is usually pronounced *lét* (ܬ). Variants are ܐܺܝܶ, ܠܶܝܶ *ĭtĭn, lĭtĭn*. The imperfect is ܠܐܳܐ ܐܺܝܬ, the future ܠܘܳܬ ܥܒܺܝ and so on.

These forms do not take the pronominal affixes, as in O.S., and cannot express *he is, thou art*, etc.; but see Note 1 above.

(12) *He has*, when expressing possession, is ܠܶ ܐܺܝܬ (O.S. ܬ). Past ܠܶ ܠܐܳܐ ܐܺܝܬ. Future ܠܶ ܠܘܳܬ ܥܒܺܝ. Sometimes, especially in Al., we have ܐܺܝܬ etc. If the pronoun is emphatic it is put absolutely: as ܐܢܳ ܐܺܝܬ ܠܝ I *have*. So *you have me* is ܐܢܬ ܐܺܝܬ ܠܘܟ.

(13) But when mere *holding* is intended we cannot use this form, and must say ܥܡ ܠܘܳܬ *to be with* or *at*. Thus *I have your book* must be ܣܦܪܟ ܥܡܝ ܐܺܝܬ.

(14) ܐܺܝܬ, ܠܶܝܬ may also be used thus:—؟ ܐܝܟܐ ܡܢ ܬܐܳܡܐ ܠܶܝܬ ܗܳܟܳܐ *Where is Thomas? He is not here.* But ܠܐ ܡܢ ܗܳܟܳܐ is equally good.

(15) On the other hand the substantive verb is used where we might expect ܐܺܝܬ: as ܡܢ ܩܛܝܠ (*there is wind*), *it is windy*, § 16 ii. *f*.

(16) *Here he is* and the like are expressed differently in different districts.

U. ܗܟܵܐ: ܗܵܟܵܐ: ܐܝܼܬܹܐ: ܡܟܵܐ: ܠܹܐ: ܠܵܐ: ܐܸܬܹܐ: ܠܵܐܹܐ: ܡܵܐ (ܐ usually silent).

Tkh. ܗܟܵܐ: ܗܵܟܵܐ: ܐܝܼܬܹܐ: ܡܟܵܐ: ܠܹܐ: ܠܵܐ: ܡܟܵܐ (or ܐܬܹܐ): ܠܵܐܹܐ: ܡܵܐ (ܐ silent).

Ash. ܗܟܵܐ: ܗܵܟܵܐ: ܐܝܼܬܹܐ (or ܫܟܵܐ): ܡܟܵܐ (or ܡܟܵܐ): ܠܹܐ: ܠܵܐ: ܡܟܵܐ: ܠܵܟܵܐ (*sic*): ܡܵܐ (ܐ silent).

Ti. ܗܟܵܐ: ܗܵܟܵܐ: ܫܟܵܐ: ܡܟܵܐ: ܟܵܐ: ܡܟܵܐ: ܗܵܟܵܐ: ܟܵܐ.

Al. ܗܟܵܐ: ܗܵܟܵܐ: ܫܟܵܐ: ܡܟܵܐ: ܟܵܐ: ܡܟܵܐ: ܠܵܟܵܐ: ܟܵܐ.

Q. ܗܟܵܐ: ܗܵܟܵܐ: ܐܵܐ (m. f.): ܐܵܐ: ܡܐܵܐ (or ܐܵܐ with second Zlama sound): ܠܵܐܹܐ: ܐܵܐ.

(17) *There he is* and the like are expressed thus (3 pers. only):—

U. ܗܟܵ: ܗܵܟܵ: ܐܵ.

Ti. ܗܟܵ: ܗܵܟܵ: ܡܟܵ.

Ash. ܗܟܵܐ: ܗܵܟܵܐ: ܡܟܵܐ.

Al. ܗܟܵ: ܗܵܟܵ: ܡܟܵ.

The Ash. forms are distinguished from those of (16) by lengthening the first syllable; and in the other districts also the accent is a strong one.

In Al. ܗܟܵ is also an interjection = ܐܵ *behold!*

(18) ܡܢ ܒܥܐ or ܡܢ ܒܥܐ in K. Al. = *he can* [sometimes also

ܝܗܒ, rarely ܟ ܝܗܒ as above (12)] or *he has*, as ܝܗܒ ܒ ܢܟܬ *God can*, ܒ ܟܐ or ܒ ܟܗ *I cannot*, ܒ ܗܘ ܟܗ *we could not*. So ܒ ܗܘ ܟ *thou wilt not be able*. The verbal noun with ܠ usually follows, as ܟܗ ܒ ܠܡܐܟ *I cannot go*.

(19) For *it is I*, we have ܐܢܐ ܗܝ; and so the other persons. For *is it you?* (pl.), we have commonly ؟ ܐܢ ܗܘ ܐ *ănitun* U., *ănétun* K.

(20) *I may* (i.e. *I am allowed*), is expressed by ܝܗܒ ܠ ܐ U. (or ܐ ܗܘ ܐ U. K. or ܐ ܗܘ ܐ, ܐ ܗܘ ܐ) *I have permission*, e.g. ܐ ܗܘ ܐ ܟ ܐ ܗܘ ܐ ܐ ܐ U. *no one may enter*; or sometimes by the verb ܝܟܠ *to be able*.

(21) The substantive verb is used for emphasis: as ܟ ܐ ܗܘ ܐ ܟ ܐ ܗܘ ܐ ܗ *not that thou art worthy*; ܟ ܐ ܗܘ ܐ ܟ ܐ ܗܘ ܐ ܗ *it was not that he did not come*.

(22) It is frequently omitted in relative clauses, § 14.

(23) For ܐ ܗܘ used for the substantive verb, see § 34.

§ 30. *Conjugations.*

The method of denoting conjugations by names derived from ܦܥܠ *to work*, and of denoting classes of verbs by the same root[1], is not used in East Syrian grammars; instead they use the terms ܦܫܝܛܐ (= ܦܥܠ P'al and ܐܬܦܥܝܠ Ethp'el) *simple*; ܡܕܓܫܢܐ (= ܦܥܝܠ

[1] For convenience this simple method is used in this Grammar. Thus ܦ denotes the first radical, ܥ the second, ܠ the third; verbs whose first radical is ܐ are ܐܠ, those whose second is ܘ are ܥܘ, and so on. Verbs whose second and third radicals are the same are ܥܠ.

Pa'el, and ܐܶܬܦܥܶܠ Ethpa'al) *compound*; ܐ ܐܶܬܕܓܶܠ (= ܐܶܦܥܶܝܠ Aph'el, and ܐܶܬܗܦܥܶܠ Ettaph'al) *more compound*; ת ܐܶܬܕܓܶܠ (= ܫܦܥܶܝܠ Shaph'el, and ܐܶܬܗܫܦܥܶܠ Eshtaph'al). They distinguish the active and passive in each division by adding respectively the names ܟܚܘܕܝ, ܫܥܘܒܝ.

In the vernacular there are two conjugations: the first chiefly taken from the Pshiṭta active (P'al), the second from the other active conjugations. We seldom have all four active conjugations surviving in any one word, but we find ܫܠܟ *to be changed*, P'al: ܡܫܠܟ K. *to change* tr., Pa'el: ܚܫܠܟ *to interchange*, Aph'el: ܡܚܫܠܟ *to change* tr., Shaph'el. The distinguishing mark of the first conjugation is the softening of the second radical, of the second conjugation the preformative Mim, and, in triliterals, the hardening of the second radical. But there are many exceptions, see §§ 94, 95.

The passive conjugations have disappeared, with one or two exceptions. Thus we have in Al. ܡܬܗܡܟܪ *to be fulfilled*, root ܡܟܪ, Eshtaph'al; in U. ܡܬܒܨܪ, in Ti. ܡܬܗܒܨܪ *to be proud* = O.S. ܡܬܗܒܨܪ, root ܒܨܪ, Eshtaph'al. Perhaps also some verbs are contracted from passive conjugations as ܐܝܩܕ *to wake* intr. = ܐܬܗܐܝܩܕ O.S., for which see § 83 D. *c*.

The Regular Verb.

§ 31. *First Conjugation.* ܦܨܚ *to finish*, intr.

The old past and future tenses and the infinitive have disappeared. In O.S. we find participles frequently taking the place of the old past and future, and now they have done so entirely. The following parts of the old verb alone remain and are the foundation of the whole conjugation.

Present participle. Sing. ܦܨܝܚ m., ܦܨܝܚܬ f. Plur. ܦܨܚܝܢ m. f. (O.S. ܝ m.)

Past participle (*absolute state*). Sing. ܩܛܝܠ m., ܩܛܝܠܬ f. Plur. ܩܛܝܠܝ m. f. K. Al. J. Sal. (O.S. ܝ m.), see § 50.

(*Definite state*). Sing. ܩܛܝܠܐ m., ܩܛܝܠܬܐ f. (†). Plur. ܩܛܝܠܐ m. f.

Imperative. Sing. ܩܛܘܠ m., ܩܛܘܠܝ f. Plur. ܩܛܘܠܘ (usually ܩܛܘܠܝܢ O.S.).

Verbal noun. ܩܛܝܠ.

[The letters ܨܣܕ when final do not in N.S. cause the preceding letter to take Pthakha in the present participle as in O.S.]

The Tenses. ܐܒܝܢ

First present (*he finishes*). The forms without distinctive letters are used almost universally. For use of the tenses see §§ 51—59.

Sing. 3 m. ܢܩܛܘܠ : ܢܩܛܘܠ U. J.

f. ܬܩܛܘܠ : ܬܩܛܘܠ U. J.

2 m. ܬܩܛܘܠ (ܗ Tkh.) : ܬܩܛܘܠ U.[1] : ܬܩܛܘܠܝ U. Tkh. (ܗ) : ܬܩܛܘܠܝܢ (ܗ) Tkh. : ܬܩܛܘܠܢ MB. Q.

f. ܬܩܛܘܠ (ܗ Tkh.) : ܬܩܛܘܠܝ U. Tkh. (ܗ) : ܬܩܛܘܠܝܢ (ܗ) Tkh. : ܬܩܛܘܠܢ MB. Q.

1 m. ܐܩܛܘܠ : ܢܩܛܘܠ U. Ti.[2] (not Ash.) : ܢܩܛܘܠ J.[2] : ܐܩܛܘܠ[1] U.

f. ܐܩܛܘܠ : ܢܩܛܘܠ ܢ U. Ti.[2] (not Ash.).

Plur. 3 m. f. ܢܩܛܘܠ : ܢܩܛܘܠ U. J.

2 m. f. ܬܩܛܘܠܘ (ܘ Sal. Sp.) : ܬܩܛܘܠ Ti.[2] J. Z.[2] (ܗ Tkh.) : ܬܩܛܘܠܘ Al.[2] or ܬܩܛܘܠ Al.[2]

[1] Village of Digalah, in the plain of Urmi.

[2] Paradigm form.

[3] This variation is common in many districts in verbs ܠ, as ܢܦܠ ܢ.

1 m. f. ܦܪܩܟ (*pârqŭkh*): ܦܪܩܟ (*pârqâkhn*) U.: ܦܪܩܟ (*ŭ*) Tkh., and esp. U.: ܦܪܩܝ Ti. Al. Sh. Ash.: ܦܪܩܝ Ti. Sh.: ܦܪܩܘ Al.: ܦܪܩܝܢ Q.

Future. ܢܦܠܚ *he will finish*: ܢܦܠܚ Al. K.: ܢܦܠܚ Al. Z. Sal. (even in ܐ and ܟ verbs) and sometimes U. K. [In Ash. there is no prefix except ܕ before ܐ or ܒ, as ܐܬܐ (*d' âthi*) *he will come.* So often in Ti. Z. Az. In Ti. Ash. ܩܡ *he arises*, ܢܚܬ *he descends*, prefixed to the verb as above makes the future, the proper personal affix being employed. ܢܦܠܚ is a verb not used in those districts. For the Ṭal future see § 46 under ܢܬܐ.] Conjugate like the First present.

Conditional. ܗܘܐ ܢܦܠܚ *he would finish*, etc., 3rd plur. ܗܘܘ ܢܦܠܘ (see Future). Or thus, contracted, in MB. Sal. Q. ܢܦܠܚ: ܗܘܐ ܢܦܠܚ: ܢܦܠܚܐ: ܢܦܠܘܢ: ܢܦܠܝܢ: ܢܦܠܢ (*pâr-qânâ*, but accented on the short *a*).

Habitual and historic present. ܒܢܦܠܚ *he finishes*, U. MB. Sp. and rarely Sal.: ܒܢܦܠܚ Tkh. Q. Sal.: ܒܢܦܠܚ Al. Z. (and often Sal. with ܐ and ܟ verbs): ܒܢܦܠܚ Ti. Ash. For ܒ see § 119.

Habitual imperfect. ܗܘܐ ܢܦܠܚ ܒ *he used to finish*, as above. Also contracted in MB. Sal. Q. like the Conditional.

Preterite (rarely used except in Al.). ܦܠܚ U. Z. (rarely Sal.) *he finished* [ܦܠܚ (Pthakha sound) = ܡܛ Sal., and Al. rarely = ܚܡ Al. = O.S. ܩܕܡ *he was before*, often used adverbially]. Not used in Ti. Ash.

Second present. ܡܐ ܒܥܒܕ *he is finishing*, or ܡܐ ܥܒܕ. See the substantive verb, § 29. The ܒ is much omitted in K., and before labials in U. It is almost always omitted in Ash. except

before ʾ or ع and often even then. Note ܒܥܳܐ ܩܛܶܠ U. but ܒܥܶܐ ܩܛܶܠ K. § 29, note 2.

Imperfect. Put ܩܛܶܠ or ܩܛܳܠ before the imperfect of § 29 (*he was finishing*). The second and first persons are often contracted to: 2. ܩܛܶܠ m. f.; 1. ܩܛܶܠ m. f.; Pl. 1. ܩܛܶܠ m. f. In Q. these have the force of the Second present tense. Or they are half contracted: 2. ܩܛܳܠ ܩܛܶܠ m. f.: 1. ܩܛܳܠ ܩܛܶܠ m. f.: Plur. 1. ܩܛܳܠ ܩܛܶܠ m. f. The 2. plur. is not contracted.

Preterite (*he finished*):

Sing. 3 m.	ܩܛܶܠ ܟܺ or ܩܛܶܠ K.[1] (rarely).	Plur. 3 m. f. ܩܛܶܠ ܟܳ U., or with ܟܳ MB., or with ܟܺ K. Al. J. Sp. Z.
f.	ܩܛܶܠ ܟܲ.	
2 m.	ܩܛܶܠ ܟ.	2 m. f. ܩܛܶܠ ܟܬܽ or with ܟܶܬ Ti., or ܟܬܽ Al. Z.
f.	ܩܛܶܠ ܟܶܬ or with ܟܶܬ Ti. MB.	
1 m. f.	ܩܛܶܠ ܟ.	1 m. f. ܩܛܶܠ ܟ or with ܟܺ Ti.

[The pronunciation of the Khwaṣa is like short *i*, except in K. Al. with ܟ verbs, and sometimes with others; see page 86.]

Second preterite. ܩܛܶܠ ܟܺ ܩܛܳܠ *he finished*, or *he was on the point of finishing* (rare in U., common in K. Al. Z.[1]).

Perfect. ܩܛܺܠ ܟܺ ܩܛܺܠ *he has finished*: ܩܛܺܠ ܟܲ f. Plur. ܩܛܺܠ ܢ (ܟܺ) etc., as § 29.

Pluperfect. The above ܩܛܺܠ with the imperfect of § 29 (*he had finished*). Or contracted in the first and second persons: 2.

[1] Paradigm form.

ܩܛܝܠܐ m., ܩܛܝܠܬܐ f.: 1. ܩܛܝܠܢ m., ܩܛܝܠܢܐ f. Plur. 1. ܩܛܝܠܝܢ [the Zlama has nearly the second sound]. In Q. these have the force of the perfect. Or they may be half contracted, as ܐܢܬ ܩܛܝܠ. The 2nd plur. is not contracted.

Imperative. Sing. 2 m. ܩܛܘܠ *finish*; f. ܩܛܘܠܝ. Plur. 2 m. f. ܩܛܘܠ (so O.S., but usually ܩܛܘܠܘ) or ܩܛܘܠ K. J. Al. Z.: ܩܛܘܠ Sal.

Infinitive. ܩܛܘܠ *to finish.*

§ 32. *Formation of the tenses.*

(1) *First present.* This is formed by joining the present participle in its various inflections to the personal pronouns, and by abbreviating them. [A present was formed in O.S. in the same way, and both the simple and the contracted forms were used. It was as follows (cf. the N.S. forms on page 81):

Sg. 3 m. ܩܛܝܠ or ܗܘ ܩܛܝܠ	Pl. 3 m. ܩܛܝܠܝ or ܗܢܘ ܩܛܝܠܝ
f. ܩܛܝܠܐ or ܗܝ ܩܛܝܠܐ	f. ܩܛܝܠܝܢ or ܗܢܝ ܩܛܝܠܝܢ
2 m. ܩܛܝܠ ܐܢܬ or ܩܛܝܠܟ	2 m. ܩܛܝܠܝ ܐܢܬܘܢ or ܩܛܝܠܝܟܘ
f. ܩܛܝܠܐ ܐܢܬ or ܩܛܝܠܟ	f. ܩܛܝܠܝ ܐܢܬܝܢ or ܩܛܝܠܝܟܝ
1 m. ܩܛܝܠ ܐܢܐ or ܩܛܝܠܢ	1 m. ܩܛܝܠܝ ܐܢܚܢ or ܩܛܝܠܝܢ
f. ܩܛܝܠܐ ܐܢܐ or ܩܛܝܠܢ	f. ܩܛܝܠܝ ܐܢܚܢ or ܩܛܝܠܝܢ]

The N.S. contractions are not all the same as in O.S. Thus we have N.S. ܩܛܝܠ = O.S. ܩܛܝܠ, Zlama for Pthakha as very frequently, § 88 *d*. The contractions of 1 pl. are noteworthy, as preserving the ܢ of ܐܢܚܢ which the O.S. does not do. Probably ܩܛܠܢ and ܩܛܠܣ are from the feminine ܩܛܠ ܐܢܚܢ. [So in Digalah, in

the Urmi plain, we have one, perhaps two, fem. forms for masculine in the singular; see also § 50.] The other feminine plurals drop out. The syllable ܒܝ (or ܒܝ) is added for emphasis and is an O.S. particle = *indeed*, § 67. The Q. forms like ܩܛܝܠܐ are contractions = ܩܛܝܠ ܗܘ the past for the present, as we see also in the imperfect contracted forms, and in the pluperfect which has the force of a perfect. The O.S. abbreviations like ܫܦܝܬ *thou art beautiful*, are not found in N.S.

(2) *Second present.* The substantive verb is added to the verbal noun with ܕ which takes Zlama, not Pthakha as it would in O.S., § 88 *i*. The ܝ of the substantive verb makes a diphthong with the preceding vowel sound. Thus ܡܟܬܒ ܐܝܬ = *he is in the act of finishing*, (*biprâqéli* accented on *â*).

(3) The *imperfect* similarly follows from the past of the substantive verb.

(4) The *preterite* is formed from the past participle, absolute state, by the addition of ܠ and the pronominal affixes. The past participle, as in O.S., has both an active and a passive sense; in the N.S. preterite the latter appears. Thus ܩܛܝܠ ܠܝ *it is finished by me = I finished*, ܗܘ ܓܒܪܐ ܫܒܩ ܠܝ *that man was left by me = I left that man*. When the object, as it would be in English, (which is really the subject), is feminine, we should expect the participle to agree with it, and so when it is plural; and this is usually or very often the case, see § 50: as ܫܒܩܬ ܠܗ ܒܪܬܗ *he left my daughter* (*my daughter was left by him*): but the inverted sense has become so much attached to this form that this is not necessary. When the verb ends in ܠ, ܡ, or ܢ the preposition ܠ is omitted, as ܐܚܕܗ *he took*, ܐܚܕܬ *thou saidst*. In J. it is usually omitted in all verbs; in O.S. it is not omitted. The pronunciation is usually with short *i*, even in words containing ܬ, ܒ, etc. (p. 11); but in K. Al. ܟ verbs

are pronounced with Khwaṣa, and in a phonetically spelt MS. of the Alqosh dialect, 200 years old, other verbs are written so as to be pronounced with long *i*. Even now in some parts of K. there is a tendency to do so, especially in verbs with medial ʾ. When the object is included in the verb, as in § 50, Khwaṣa is universally retained.

That this is the origin of this tense is seen also (*a*) from the way in which the (English) object is expressed when a pronoun, see § 50: the personal pronouns are inserted, not the usual objective affixes, as ܩܛܠ̈ܝܟ ܗܘ *he killed thee* (*thou wast killed by him*).—(*b*) by the use of these forms in O.S. instead of the past tense. Thus ܛܒ ܥܒܕ ܠܢ̈ ܕܐܠܗܐ *the good* (*God*) *who hath taken care for our lives* (Collect at Nocturns). So ܒܟ ܕܫܪܝ ܒܥܡܟ ܫܠܡܐ ܬܬܒ *make thy peace to dwell in thy people whom thou hast chosen* (Anthems at the end of Baptismal Service): ܠܐ ܡܢ ܕܠܐ ܐܬܡܫܝܚ ܒܗ ܠܐ ܢܦܩ *let any who has not received baptism depart* (Expulsion of Catechumens in the Liturgy). See also St Luke xxiii. 15, 41, 2 Cor. v. 10 Pshiṭṭa, and Rev. xvii. 7 etc.—(*c*) by the use of the second preterite, especially in K., as ܐܬܩܛܠ ܗܘ ܐܝܟ (see above).—(*d*) by the use of the participle alone in K. Al., in either an active or a passive sense, as ܫܩܝܠ ܓܒܪܐ *the man was left*, more rarely *the man left*: ܐܝܟ ܬܘܪܐ ܫܪܐ *the bull has got loose*: ܗܝ ܐܢܬܬܐ ܩܛܝܠ ܐܝܟ *that woman was killed there*: ܐܢܫܐ ܗܠܝܢ ܫܩܝܠ ܐܝܟ ܗܘ ܐܬܝ (not ܩܛܝܠ) *those men were taken there and killed*. So very frequently in O.S. both actively and passively, as ܒܗ ܫܪܐ ܒܥܡܐ *peace dwelt in it* (Martyrs' Anthem, Tues. morn.): ܠܐ ܝܟܠ ܝܡܐ *the sea could not* (id.): ܐܝܟ ܕܐܬܚܝ ܐܕܡ ܗܘ ܕܐܒܕ *he quickened Adam who had perished*, (id. Tues. even.) ܘܥܠܝܟ ܗܘ ܕܐܬܬܣܡ ܡܕܒܚܐ *and above them was placed an altar* (id.): ܡܘܬܐ ܗܘ ܕܐܚܕ ܒܢ ܒܚܛܗܬܐ *death which held us in our sins* (First Fri. even., First anthem) [notice here the objective ܒܢ

in the N.S. manner when the pronominal affixes are not inserted in the verb, § 50]: ܡܰܢܘ ܡܨܶܐ ܦܳܪܰܥ ܛܰܝܒ݁ܘܼܬ݂ܳܐ؟ *who can repay the grace?* (id.): ܐܰܝܟ݂ ܕ݁ܟ݂ܬ݂ܺܝܒ݂ *as it is written* (the Nicene Creed): ܘܡܶܢ ܫܳܩܶܠ ܟ݁ܳܗܢܳܐ ܩܰܪܢܳܐ ܕ݁ܡܶܫܚܳܐ ܡܶܢ ܐܺܝܕ݂ܶܐ ܗܰܘ ܕ݁ܠܒ݂ܺܝܫ ܠܶܗ̇ *and then let the priest take the horn of oil from the hands of him that holds it* (Baptismal rubric): notice the ܠܶܗ̇ as above. So Rev. xix. 9, and elsewhere frequently. In O.S. this use of the participle in an active sense appears to be confined to certain verbs.

(5) The *perfect* and *pluperfect* use the definite state of the past participle with the substantive verb.

(6) *Imperative.* The O.S. forms are used, except the fem. pl. The more common O.S. form ܦܪܘܿܩܘ m. pl. gives way to the variant, less common in O.S., ܦܪܘܿܩܘܢ, for the termination of which the Eastern copies of Bar Hebraeus' grammar (chap. IX. § 4) and Bar Zu'bi give Rwasa, not Rwakha. We must notice that in N.S. all except ܠܐ verbs (§ 42) and a few ܦܐ verbs in Z. (§ 38) make the imperative in ܘ; thus ܐܡܘܿܪ N.S. = ܐܶܡܰܪ O.S. *say.* This leads to a simplification in grammar. [So ܪܳܗܶܛ *to run*, = O.S. irregular verb ܪܗܶܛ, is in N.S. quite regular. Imper. ܪܗܘܿܛ = O.S. ܪܗܶܛ or ܪܗܛ. This verb is not used in Ti.]

(7) The other persons of the imperative are expressed by the first present tense; see § 51 (10).

(8) *Subsidiary tenses* may be formed by ܗܳܘܶܐ, as ܒ݁ܶܬ݂ ܗܳܘܶܐ ܒ݁ܦܳܪܘܿܩܶܐ *he will be finishing* (rare): ܒ݁ܶܬ݂ ܗܳܘܶܐ ܦܪܝܼܩܳܐ *he will have finished* (not common): ܒ݁ܶܬ݂ ܗܳܘܶܐ ܗ݇ܘܳܐ ܦܪܝܼܩܳܐ *he would have finished* (common). So ܐܶܢ ܗܳܘܶܐ ܦܪܝܼܩܳܐ (common) *if he shall have finished*, §§ 60—62.

(9) The personal pronouns may always be prefixed to the tenses,

or may follow them for emphasis. So in O.S. ܐܙܠ ܐܢܐ ܐܙܠ *I go* = N.S. ܐܙܠ ܐܢܐ (§ 46) Gen. xv. 2.

(10) The *Conditional* is like O.S., with the addition of ܗܵ. Thus Ps. cxxiv. 3, ܟܝ ܗܘܹ̈ ܦܠܚܝ O.S. = ܟܝ ܗܘܹ̈ ܗܵ ܦܠܚܝ *they would have swallowed us up.*

§ 33. *The verb used negatively.*

Not is expressed by ܠܵ or ܠܹ (see § 67). It will be observed that ܗܵ (almost always) and ܕ (except Al.) are omitted with the negative, but not ܒܕܲܡ.

First present. ܠܵ ܦܨܝ *he does not finish.*

ܠܹ ܦܨܝ *let him not finish*, and so in subjoined clauses.

Future. ܠܵ ܦܨܝ : ܠܵ ܗܵ ܦܨܝ ܠܹ Ti.[1] (rarely U.) : ܠܹ ܕܦܨܝ[1] Al. *he will not finish.*

Conditional. ܐܲܝ ܠܵ ܦܨܝ or ܠܵ ܦܨܝ MB. Q., or (in subjoined clause) ܐܲܝ ܦܨܝ ܠܹ *he would (should) not finish* Always in Al. ܐܲܝ ܕܦܨܝ ܠܹ[1].

Habitual present. ܠܵ ܦܨܝ : ܠܹ ܕܦܨܝ Al.[1] *he does not finish.*

Habitual imperfect. ܐܲܝ ܠܵ ܦܨܝ : ܠܵ ܦܨܝ : ܐܲܝ ܠܹ ܕܦܨܝ Al.[1] *he used not to finish.*

Preterite. ܠܹ ܒܕܲܡ ܦܨܝ *he did not finish.* For variations of the particle see p. 82.

Second present. ܠܵ ܡܟ ܗܟܕܫ (ܠܹ Al.[1], rare) *he is not finishing.*

Imperfect. ܠܵ ܐܲܝ ܗܟܕܫ U. ܐܲܝ ܐܲܝ ܗܟܕܫ ܠܹ Tkh. Al.[1] etc. (ܠܵ Ti.[1]) *he was not finishing.*

[1] Paradigm form.

Preterite. ܠܐ ܐܬܒܥ *he did not finish*, ܠܐ ܒܥܝ K. (rare).

Second preterite. ܠܐ ܗܘܐ ܐܬܒܥ *he did not finish.*

Perfect. ܐܬܒܥ ܠܐ ܗܘܐ (ܠܐ Al.) *he has not finished.*

Pluperfect. ܐܬܒܥ ܗܘܐ ܠܐ U., ܐܬܒܥ ܗܘܐ ܗܘܐ ܠܐ Tkh. (ܠܐ Ti.) *he had not finished.*

Imperative. ܠܐ ܬܒܥ or ܠܐ ܒܥܝ *do not finish* (see § 59).

The above table applies equally to the second conjugation.

§ 34. *The passive* of transitive verbs of both conjugations is formed by the addition of the past participle to the various tenses of ܫܒܩ *to remain*, for the conjugation of which see § 39.

Examples: ܐܬܬܒܥ ܐܬ ܠܗ *he was taken*: ܫܒܝܩܐ ܡܫܬܒܩܐ *she is being left.*

More rarely it is expressed by ܐܬܐ *to come*; thus, ܐܬ ܠܗ ܠܡܩܛܠ *he came to killing = he was killed.*

Often the passive is expressed merely by the past participle, alone in K., or with the substantive verb both in K. and U. Thus ܐܬ ܗܘܐ ܩܛܝܠ = *he was killed*, or *he has killed.* In O.S. also this construction often replaces a passive verb; thus, ܬܬܩܒܠ ܨܠܘܬܢ *may our prayer be heard.* ܫܒܩ and ܐܬܐ may rarely be used in the past part., ܐܝܬ ܠܗ ܐܬܪ ܠܡܬܪ *there is made reference = reference is made*: ܐܬܐ ܗܘܐ ܫܘܚܠܦܐ *a change was made.* The verb ܫܒܩ is not much used in Ti. for the passive, and hardly at all in Tkh. Ash. For the past tense passive they will say ܐܠܝܢ ܓܒܪܐ *those men were seen*: ܐܬܚܙܬ *she was seen* (p. 86) [for the verb, see § 42]. For other tenses a periphrasis is generally made with the active voice.

ܩܳܡ is also used with past participles in the sense of *to be* or *remain* or *become*, as ܩܳܡ ܡܶܢ ܒܺܝܫܳܐ ܩܳܡ *be avoiding evil*; and, especially in K. Z., for the simple substantive verb.

Possibility is often expressed by ܡܳܗܶܝ K. or ܡܳܨܶܐ U., as ܡܳܗܶܝ ܠܡܶܫܕܰܪ K. *if it can be subtracted*. So ܠܳܐ ܡܳܨܶܐ ܫܕܰܪ (or ܡܳܨܳܐ § 46) U. *it cannot be subtracted*, § 29 (10, 18).

§ 35. *Second Conjugation. First division.* Zqapa verbs.

ܦܰܨܶܕ *to save*, or *finish* tr. (= O.S. ܦܰܨܶܕ but in another sense). For the Mim see below.

Present participle. Sing. ܡܦܰܨܶܕ m., ܡܦܰܨܕܳܐ f.; Pl. ܡܦܰܨܕܺܝ m. f. Al. Z. K. MB. Sh.; or ܡܰܦܨܶܕ etc. U. Sp., or ܡܰܦܨܺܕ etc. Sal. Q. Gaw. J. (Zlama either sound) = O.S. Sing. ܡܦܰܨܶܕ m., ܡܦܰܨܕܳܐ f.; Pl. ܡܦܰܨܕܺܝ m., ܡܦܰܨܕܰܬ f.

Past participle (*abs. state*). Sing. ܡܰܦܨܺܝܕ m., ܡܰܦܨܺܝܕܳܐ f.; Pl. (K. etc.) ܡܰܦܨܺܝܕܺܝ. [In U. etc. Mim silent.] = O.S. Sing. ܦܺܨܺܝܕ m., ܦܺܨܺܝܕܳܐ f.; Pl. ܦܺܨܺܝܕܺܝ m., ܦܺܨܺܝܕܰܬ f. See § 50.

(*Def. state.*) Sing. ܡܰܦܨܺܝܕܳܐ m., ܡܰܦܨܺܝܕܬܳ Ti. U., or ܡܰܦܨܺܝܕܬܶ Sp. Tkh. Sal. f.; Pl. ܡܰܦܨܺܝܕܶ m. f. = O.S. Sing. ܡܦܺܨܺܝܕܳܐ m., ܡܦܺܨܺܝܕܬܳ f.; Pl. ܡܦܺܨܺܝܕܶ m., ܡܦܺܨܺܝܕܳܬ f. [In U. etc. Mim silent.]

Imperative. Sing. ܦܰܨܶܕ m., ܦܰܨܕܺܝ f.; Pl. ܦܰܨܕܽܘ or ܦܰܨܕܺܝܡܽܘ U. In Sal. Q. Gaw. we have ܦܰܨܶܕ, ܦܰܨܕܺܝ, ܦܰܨܕܺܝܡܽܘ (ﷺ Sal.). In K. MB. we have ܡܦܰܨܶܕ, ܡܦܰܨܕܺܝ, ܡܦܰܨܕܽܘ (or ܡܦܰܨܕܺܝܡ). In O.S. ܦܺܨܺܝܕ, ܦܺܨܺܝܕܺܝ, ܦܺܨܺܝܕܽܘ (or ܦܺܨܺܝܕܺܝܡܽܘ), ܦܺܨܺܝܕܺܝ (or ܦܺܨܺܝܕ).

Verbal noun. ܡܦܰܨܕܽܘܬ: ܡܰܦܨܺܝܕܽܘܬ Sal. Q. Gaw., or ܡܰܦܨܺܝܕܽܘܬ Sal. [In U. etc. Mim silent.]

Notes. (1) The tenses follow as in the first conjugation. Thus the preterite is ܦܨ ܡܚܝܕ *he saved.* The infinitive is ܡܚܝܕܘܬܐ K., ܡܚܝܕܘܬܐ U. and often Al., ܡܚܝܕܘܬܐ Sal. Q. Gaw. ܒ is not prefixed to the verbal noun in the second present and imperfect; but see § 37, note 6. Future in Al. *Z.*, ܢܡܚܝܕ.

(2) This and the next division correspond to the O.S. Pa'el. But the Pthakha on the first radical is strengthened to Zqapa, perhaps by way of compensating for a Dagesh, as the East Syrians dislike doubling a letter. See also § 87 *c*.

(3) The N.S. past participle differs from the O.S. by the insertion of ◌. See § 89.

(4) The verbal noun also is quite unlike O.S.; though it has its counterpart in other Aramaic dialects (Nöld. § 101).

(5) The Mim prefixed to this conjugation is silent in U. Sal. Sp. Q. Gaw. and usually J. In Al. the form ܡܡ ܡܚܝܕ (= ܒܡܚܝܕ) is pronounced as one word, with one Mim. The Mim is never prefixed to verbs beginning with ܡܚ; thus ܡܚܕܝܕ *to growl*, not ܡܡܚܕܝܕ; so ܡܣܝܡ *to smell* (O.S. ܣܝܡ). Causatives, whether triliteral or quadriliteral, and all verbs from Aph'el, have Mim already, and do not take a second: as ܡܚܝܒ *to love* (root ܚܒܒ cf. ܚܘܒܐ *love*, O.S. and N.S.): ܡܡܝܩܛܠ *to cause to be killed.* The same is the case with ܡܟܠ U. = ܡܟܝܠ K. = ܢܟܝܠ K. = ܢܘܟܠ Al. = O.S. ܡܘܟܠ (root ܟܠ) *to carry*, where the ܠ and ܝ take the place of ܡܚ, § 45. In the verb ܡܟܝܪ *to honour*, the ܡܚ is always retained in U. etc. though not in the cognate ◌ ◌ ◌ *to weight.* Perhaps we have here the influence of ܡܗܝܡܢ *reverend* (O.S. ܡܗܝܡܢ). It is also retained in ܡܗܝܡܢ *faithful* (O.S. ܡܗܝܡܢ), ܡܪܚܡܢ *merciful.*

The Mim in the imperative in K. is an instance of false analogy.

(6) If a verb is conjugated according to both conjugations, it is usually intransitive in the first, and transitive in the second, as ܦܠܶܓ *to go out*, ܐܦܠܶܓ *to put out*. We may often distinguish them by the second radical being soft in the first, hard in the second conjugation: as ܙܒܶܢ *to buy* (1), ܐܙܒܶܢ *to sell* (2); but there are exceptions, see §§ 94, 95.

(7) Frequently a verb follows the first conjugation in K., the second in U., as ܦܩܶܕ K. *to command* = ܐܦܩܶܕ U.

(8) The imperfect and pluperfect are often contracted as in the first conjugation, as ܐܵܢܵܐ ܡܰܛܪܶܢ = ܐܵܢܵܐ ܡܛܪܶܢ ܗܘܶܝܢ *I was saving*.

(9) We may take as an instance of the difference between the two conjugations ܒܪܺܝܟ *blessed*, a first conjugation form (but the other parts of the verb are not used) and ܡܒܰܪܟ *blessed*, from ܒܰܪܟ 2 conj. *to bless*. The latter has reference to an agent, the former merely to a state of blessedness. A man visiting another on a feast day says ܒܪܺܝܟ ܐܺܝܬ ܠܟ ܒܥܺܝܕܟ *may your feast be blessed*; but ܐܰܬܺܝܬ ܠܟ ܠܡܰܒܪܟ ܒܥܺܝܕܟ *I have come (came) to bless your feast*.

(10) Many verbs express an English copula and adjective, or a passive, as ܡܰܟܝܶܠ U. *to be cold* (as a person): ܡܥܺܝܕ *to be baptized* (cf. ܡܥܰܕ *to baptize*): ܡܠܺܝܐ Al. *to be fulfilled*.

§ 36. *Second Conjugation. Second division.* Pthakha verbs.

ܡܰܫܠܶܚ *to wash* (so O.S.).

Present participle. Sing. ܡܰܫܠܶܚ m., ܡܰܫܠܶܚܵܐ f.; Pl. ܡܰܫܠܶܚܺܝ m. f. K. MB. Sh. Al. Z., (so O.S. but pl. ܝ m.) or ܡܰܫܠܶܚ, ܡܰܫܠܶܚܵܐ, ܡܰܫܠܶܚ U., or ܡܰܫܠܶܚ, ܡܰܫܠܶܚܵܐ, ܡܰܫܠܶܚ Q. Sal. Gaw. J.

Past participle (*abs. state*). ܡܫܺܝܠܺܝ, ܡܫܺܝܠܺܝܬܵܐ, ܡܫܺܝܠܺܝ K. etc., or ܡܰܫܠܺܝ, ܡܰܫܠܺܝܬܵܐ [for Pl. see § 50] U. Q. Sal. Gaw. J.

(*Def. state.*) ܡܫܒܠܟ, ܡܫܒܠܟܐ (ܟ Ti.), ܡܫܒܠܟ K.: ܡܫܒܠܟ, ܡܫܒܠܟܐ (ܟ Sal. Sp.), ܡܫܒܠܟ U. etc. = O.S. ܡܫܒܠܟ etc.

Imperative. Sing. ܫܒܠܟ m., ܫܒܠܟ f.; Pl. ܫܒܠܟܘ (or ܫܒܠܟܡܘ?) m. f. U., or ܫܒܠܟ, ܫܒܠܟ, ܫܒܠܟܘ (ܟ Sal.) Q. Sal. Gaw. J., or ܡܫܒܠܟ, ܡܫܒܠܟ, ܡܫܒܠܟܘ (or ܡܫܒܠܟܐ) K. MB. = O.S. ܫܒܠܟ, ܫܒܠܟ, ܫܒܠܟ (or ܫܒܠܟܘ) ܫܒܠܟܬ (or ܫܒܠܟ).

Verbal noun. ܡܫܒܠܟ K. etc. (Mim silent U.), ܡܫܒܠܟ Sal. Q. Gaw., or ܡܫܒܠܟ Sal.

The tenses follow as before: the *First present* is given in full.

	K. MB. Sh. Al. Z.	U. Sp.	Q. Sal. Gaw. J.
S. 3 m.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
f.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
2 m.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
f.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
1 m.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
f.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
Pl. 3 m. f.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
2 m. f.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ
1 m. f.	ܡܫܒܠܟ	ܡܫܒܠܟ	ܡܫܒܠܟ

For variations in the terminations see page 81.

Thus are conjugated all triliterals of the second conjugation with Pthakha, among which are many causatives, as ܡܫܩܠ *to raise*, from ܩܠ (but ܢܣܒ *to lift*, from ܢܣܒ is of the first division). In the K. forms the half vowel often drops altogether, as ܡܚܒ *I love* = ܡܚܒ U. The first Zlama in the Q. Sal. Gaw. J. forms is often

lengthened to long Zlama. It is usual to write the verbal noun of this division with Rwaṣa, of the first division with Rwakha.

§ 37. *Second Conjugation. Third division.* Quadriliterals. مِتْكَرْ دَجْبَنْهِ نَهْوَ.

مْدَبْبِلْ *to cause to be killed* (so O.S.).

	U. Sp. MB. Sh.	Sal. Q. Gaw. J.	K. Al. Z.
Pres. part. S. m.	مْدَبْبِلْ	مْدَبْبِلْ	مْدَبْبِلْ
f.	مْدَبْبِلْتَا	مْدَبْبِلْتَا	مْدَبْبِلْتَا
Pl. m. f.	مْدَبْبِلِي	مْدَبْبِلِي	مْدَبْبِلِي
Past part. (*abs. state*) S. m.	مْدَبْبِلْ	مْدَبْبِلْ	مْدَبْبِلْ
f.	مْدَبْبِلْتَا	مْدَبْبِلْتَا	مْدَبْبِلْتَا
Pl. m. f.	see § 50.	مْدَبْبِلِي	مْدَبْبِلِي
(*Def. state*) S. m.	مْدَبْبِلْتَا	مْدَبْبِلْتَا	مْدَبْبِلْتَا
f.	مْدَبْبِلْتَا[1]	مْدَبْبِلْتَا[1]	مْدَبْبِلْتَا[1]
Pl. m. f.	مْدَبْبِلِي	مْدَبْبِلِي	مْدَبْبِلِي
Imp. S. m.	مْدَبْبِلْ	مْدَبْبِلْ	مْدَبْبِلْ
f.	مْدَبْبِلْ	مْدَبْبِلْ	مْدَبْبِلْ
Pl. m. f.	مْدَبْبِلُو	مْدَبْبِلُو[2]	مْدَبْبِلُو
Verbal noun	مْدَبْبُولْ	مْدَبْبُولْ[3]	مْدَبْبُولْ

The tenses follow as before.

Notes. (1) Quadriliterals, not causatives or beginning with مْ, are of the form مْدَمْمِيلْ *to reconcile*, but follow the above.

(2) All quadriliterals have Pthakha on the first radical unless

[1] ـَـْ Sp. Sal., ـَـْ Ti. [2] ـُـْ Sal. [3] Or مِتْبُولْ Sal.

the second radical be ܘ, when Zqapa is substituted, as ܒܥܝ *to beseech*, § 7, but this makes no difference in the conjugation. In these verbs in the past participle etc. one Wau may be omitted: as ܒܥܝ ܟ݂.

(3) For first conjugation quadriliterals see § 46.

(4) Some verbs have more than four letters; these follow the above conjugation.

(5) In K. Al. when the second letter is ܗ or a weak consonant, the euphonic vowel which it would take is dropped, as ܐܬܬܟ݂ܝ Al. *prepare ye*. So with ܡܗܝܡܢ *to believe*, ܐܝܬܝ *to cause to enter*, in K. and ܡܐܠܦ *to discipline*, in all districts; e.g. ܐܝܬܝ (*mô-rin*) *I cause to enter*, ܡܐܡܬܩܦ *punished*. This is the case especially with causatives of ܐ, ܝ verbs, as ܐܝܟ *to feed*, ܐܦ *to have baked*. Yet we have ܐܘܕܥ Al. *she informs*, from ܝܕܥ (= ܐܝܕ K. U., causative of ܝܕ *to know*).

(6) In the tenses ܬ is sometimes added to the verbal noun in Al. as ܗܘܬ ܡܬܩܛܠ *he was causing to be killed*.

§ 38. *Regular Variations from the above verbs.*

The variations are due as in O.S. to certain weak letters being in the root; but ܦ verbs now present no irregularities, nor yet those which in N.S. have the second and third radicals the same.

Verbs ܐ. ܐܟ݂ ܐܟ݂ܦ ܐܢ

Verbs ܝ. ܐܟ݂ ܡܝܬ ܐܢ

These verbs may be taken together. The variations are due to ܐ becoming ܝ, and in some cases to a metathesis taking place. We must notice that in N.S. ܐ and ܝ can, but in O.S. (except in a few

words like ܐܬܬ) cannot, stand at the beginning of a word without a vowel. When vowelless they have no sound.

ܐܶܗܕ or ܢܶܗܕ *to bind.*	ܢܶܛܘܠ *to be long.*
Verbal noun with ܬ. ܬܶܗܕܘܬ U. Q. Sal. Gaw. ܬܶܗܕܘ Ti. MB. Sh. Al. Ash.	ܬܶܛܘܠܬ U. Ash. (also ܛܘܠܬ Ash.) MB. Sh.: ܬܶܛܘܠ Al.
Pret. ܐܗܶܕ (ṯ U. ṯ K.) ܐܬܗܶܕ Al. and sometimes Tkh.	ܢܛܶܝܠ ܟܕ: ܢܛܶܝܠ ܟܕ Al. Tkh.
Imp. ܗܕܘ: ܗܕܘ Al. (Pl. in Al.: ܗܕܘ̈ or ܗܕܘ̈). The Sing. in Z. in some verbs has no Wau, as: ܐܡܪ *say.*	ܛܘܠ: ܛܘܠ Al.
Past part. ܡܗܶܕ: ܡܗܶܕ Al. Tkh.	ܡܛܘܠ: ܡܛܘܠ Al. Tkh.

But a few verbs only have one form of verbal noun. ܐܶܐ (but see § 46) *to go,* ܐܶܟܠ *to eat,* ܐܶܡܪ *to say* (in Al. and sometimes in K. *to speak* or *tell*), ܐܶܬܐ *to come* (see § 46), ܝܕܥ *to know* (see § 46), ܚܠܒ *to curdle* Sp., only make ܟܘܬܟ, ܡܒܕܢ etc.

In some there is a metathesis in the First present tense, as ܐܓܝ or ܐܠܝ *I learn* (§ 46). In Sp. this arrangement even extends to verbs ܕܓ as ܐܕܓܒ (*médt*) = ܐܡܕܓܒ *they are baptized.*

Many of these verbs have ܐ in one district, ܘ in another: as ܐܒܝ (or ܐܦܝ) U. = ܐܒܐ MB. as O.S. *to bake,* ܐܝܬ U. K., O.S. = ܐܝܬ Al. *to sit* (ܝ N.S., ܝ O.S.).

The only second conjugation verbs ܐܐ or ܐܓ are ܐܡܝ *to be*

peaceful or *tame* K., *entrust* Al.: ܡܗܰܝܶܕ *to reverence* (retaining ܗ always), and a few quadriliterals, as ܡܓܰܕܓܶܓ U. (ܟ K.) *to be numb*, ܡܓܰܕܶܐ *to be cheap*, ܡܓܰܕܡܶܟ *to be a widow* or *widower*, ܡܓܰܕܶܟ *to tumble over*, ܡܓܰܕܶܝ Sp. (= ܡܓܰܕܶܝ K.) *to be muddy* or *broken*, ܡܓܰܕܶܚ *to be shy*, ܡܒܰܛܶܩ *to be heavy*. These are regular.

Verbs ܐ and ܕ of the first conjugation may in the Future colloquially drop Zqapa in U. (not K.), as ܠܶ ܢܶܐ *we will not come*, ܠܶ ܢܕܶܐ *he will not dwell*, ܠܶ ܢܘܟ *they will not go*; but not ܠܶ ܢܕܰܒ etc., where too many consonants intervene between the vowels. So ܐܡܶܪ Al. Z. = ܐܰܡܶܪ Sal. = ܐ ܡܶܪ *he says*.

§ 39. *Verbs* ܢ *or* ܕ.

The O.S. verbs ܗ (ܘ non-consonantal) and ܕ correspond to this class, as the present participles are of the form ܩܳܡ from ܩܰܡ (ܗ) *to rise up*, ܟܳܪ from ܟܰܪ (ܕ) *to bow*. These classes are called by the Eastern Syrians respectively ܩܛܝܢ ܘܡܬܦܚ and ܩܛܝܢ ܕܚܣܪ. We must however notice that O.S. ܟܳܪ = N.S. ܟܳܪ *bowed*.

Example. ܩܳܡ *to remain* (so O.S.; ܩܰܡ is the past tense).

Pres. part. Sing. ܩܳܡ (in U. Zlama usually feeble) or ܩܳܝ K. m.; ܩܳܡܬ f.; Pl. ܩܳܡܺܝ m. f.

Past part. (*abs. state*). Sing. ܩܰܝ m., ܩܺܝܡܬ f.; Pl. (K.) ܩܺܝܡ m. f.

(*Def. state.*) Sing. ܩܺܝܡܳܐ m., ܩܺܝܡܬܳܐ f.; Pl. ܩܺܝܡܶܐ m. f.

Imperative. ܩܽܘܡ (Rwasa in O.S. ܗ verbs: but Rwakha in O.S. ܕ verbs as ܟܽܘܪ).

The *First present* thus is: ܩܳܛܶܠ (ܩܶܛ): ܩܳܛܠ: ܩܳܛܶܠܐ: ܩܳܛܶܠܢ: ܩܳܛܶܠ: ܩܳܛ: ܩܳܛܒ: ܩܳܛܶܠܘܗܝ: ܩܛܠ.

In the second present ܒ is commonly omitted in this verb, which is used to form the passive voice of other verbs, § 34.

In Z. in some verbs the Alap remains in the preterite, as ܐܶܬܒܰܪ (*d'ṯrt*) *I returned*, from ܬܳܪ.

Several verbs whose second radical is silent are conjugated similarly. Such are: ܙܳܟܶܦ *to look intently* (so O.S. ܙܟܦ, Barbahlul): ܣܟܺܝܪ Al. *to hire* (O.S. ܐܶܣܟܰܪ. So ܐܶܣܟܺܝܪܳܐ Al. *a hired servant*): ܫܟܰܦ K. *to dawn*, see § 46 (O.S. ܫܟܦ): ܣܗܶܕ (as O.S.), or ܣܳܗܶܕ K. *to bear witness*: ܣܳܟܰܠ (also ܣܟܶܠ) Al. Bo. *to understand* = ܦܺܝܣ K., O.S. (= ܡܰܦܟܰܕܡܺܝ U. p. 102): ܥܳܩܰܒ *awake, find out about, feel pain* (O.S. ܥܩܒ *to feel*): ܫܳܟܰܕ *to light a fire* (O.S. ܫܟܕ): ܙܳܥܰܙ *to shake* (O.S. ܙܥܙ. In N.S. ܙܳܥܶܩ *to disturb*, is also used). See also § 40.

Second conjugation verbs ܐܕ, or ܗܕ, as ܐܶܣܬܶܠ Al. *to borrow* (= ܡܰܫܟܺܝ U. So ܫܶܐܠ *debt*, Pers.): ܐܶܣܬܰܥܺܝܕ *to help*, Pers., (so ܡܰܨܒܰ *help*) are regular. So also ܐܶܣܬܰܟ K. *to pour in grease* (= ܫܰܘܶܐ U. § 46 = ܫܶܐ O.S.); ܐܶܣܬܰܟ K. (= ܐܰܫܘܰܐ U.) = ܫܐܡ Chald. *to defile* (putting milk in lenten food gives the idea) [hence ܫܰܘܳܐ *a summer pasturage* for making butter etc.].

We may notice ܫܳܟܶܦ Ti. *to bathe* (= ܫܳܐܶܦ U. Tkh.) which retains both Pe's. This is an ܠܕ verb, while the corresponding O.S. is ܠܗ, ܫܟ; but ܫܳܦܶܐ = *washing and rubbing down in the bath* O.S. [In U. this verb is used of women only, ܫܳܒ being used of men.] So some others, § 81 (5).

§ 40. *Verbs with middle* ܗ.

These are like the preceding, or else are regular. But in the

preterite ـد is nearly always silent. Thus ـكَبْ U. = ـكَبْ Al. K. *they bear*, from ـكِبْ *to bear*; Pret. ـكبِبْ *I bore*. The noun denoting the agent [§ 77] is ـكَبَنْ U. ـكِبَنْ K. *one who carries or bears*. The action is ـكَبَنْ U. ـكِبَنْ K. *bearing*. So ـكَبَنْ U., or more commonly ـكِبَنْ U. K. *bearing*.

The verb ـكَكْ and perhaps others in § 39 may also be conjugated thus.

§ 41. *Verbs* ـه *and* ـح.

In the First present tense, ـه and ـح, if they have no vowel, form a diphthong with Zqapa, as ـحِيْ *I leave* (*shô-qin*).

In the first conjugation imperative, the ـه is usually, ـح sometimes, dropped. Thus from ـهَوْ *to leap*, ـهَ U. K., but ـهَهَ sometimes in U.; ـحَهَ *leave*, is *shūq* usually in K., *shwūq* usually in U.: ـحَدْ *to pass* or *to enter*, does not drop ـح: ـحَدِ *to do*, never except in Al.

Verbs ـه of the second conjugation have Pthakha in U. Q. etc. Zqapa in K., as ـهَثَوْ U., ـهثَوْ K. *to happen*, § 87 *c*. (For ـهثَوْ K., ـهَثَوْ U., see § 63.) These verbs are like ـهبَلْ, but in K. do not take even a half-vowel; thus ـهثَوْكَ *thou joinest* (*mzôgit*) K.

For ـهَوْ *to be drunk*, and ـهثَوْ *to spread* (always Zqapa), see ـد verbs, § 42; for ـهَدْ *to bubble up*, ـهَدْ *to be satisfied*, ـهِدْ *to dye* (all ـح), see ـد verbs, § 44.

§ 42. *Verbs* ـد. ـهِتَدْ ـهَبْكَهْ ـهَكَهْ.

First Conjugation. ـكَدْ *to reveal.*

Present participle. Sing. ܟܳܬܶܒ m., ܟܳܬܒܳܐ f.; Pl. ܟܳܬܒ m. f. (= O.S. ܟܳܬܒܺܝܢ). In U. Sp. Sal. with first, in J. K. Al. Z. MB. Sh. with second Zlama sound. (So below wherever Lamadh has long Zlama.)

Past participle (abs. state). Sing. ܟܬܺܝܒ m., ܟܬܺܝܒܬ f.; Pl. (K.) ܟܬܺܝܒ m. f. (see § 50). = O.S. Sing. ܟܬܺܝܒ m., ܟܬܺܝܒܬ f.; Pl. ܟܬܺܝܒܶܝ m., ܟܬܺܝܒܬ̰ f.

(*Def. state.*) Sing. ܟܬܺܝܒܳܐ U. K., or ܟܬܺܝܒܳܢܳܐ Ti. MB., or ܟܬܺܝܒܢܳܐ Tkh. m., ܟܬܺܝܒܬܳܐ f.; Pl. ܟܬܺܝܒܶܝ, ܟܬܺܝܒ̰ or ܟܬܺܝܒ̰. = O.S. Sing. ܟܬܺܝܒܢܳܐ m., ܟܬܺܝܒܬܳܐ f.; Pl. ܟܬܺܝܒ̰ m., ܟܬܺܝܒ̰ܬ̰ f.

Imperative. Sing. ܟܬܺܝܒ m., ܟܬܺܝ f.; Pl. ܟܬܺܝ̰ m. f., K. MB. Sh. as O.S. (but O.S. f. ܟܬܺܝܒ̰ is wanting). In U. Q. Sal., Sing. ܟܬܺܝܒ m. f.; Pl. ܟܬܺܝ̰ܗ̰ m. f. (Sal.).

Verbal noun. ܟܬܺܝܒܽ, or ܟܬܺܝ U. Sal. Q. Gaw.

From these the tenses follow as before. We may notice:

The first present.

S. 3 m. ܟܳܬܶܒ or ܟܳܬܶܒ̰ U. J.

f. ܟܳܬܒ̰ or ܟܳܬܒ̰ U. J.

2 m. ܟܳܬܺܝ (Tkh.), ܟܳܬܺܝ̰ U. Tkh. (Tkh.), ܟܳܬܺܝ̰ܢ Tkh. (the long Zlama of Tau has the first sound) or ܟܳܬܺܝ̰ Q. MB.

f. ܟܳܬܺܝ̰ (Tkh.), ܟܳܬܺܝ̰ U. Tkh. (Tkh.), ܟܳܬܺܝ̰ܢ Tkh., ܟܳܬܺܝ̰ Q. MB. or ܟܳܬܺܝ̰ Al.

1 m. ܟܳܬܶܒ or ܟܳܬܶܒ̰ U. Ti. Sh. (common).

f. ܟܳܬܶܒ̰ or ܟܳܬܶܒ̰ U. Ti. (common), or ܟܳܬܶܒ̰ Al.

Pl. 3 m. f. ܟܳܬܶܒ, ܟܳܬܶܒ̰ U. J.

2 m. f. ܟܟܝܗ (ܦ Sal.), or ܟܟܝܗ Ti. (ܗ Tkh.), or ܟܟܗ Al.

1 m. f. ܟܟܣ : ܟܟܣ U.: ܟܟܣ Ti. Al. Sh. Ash.: ܟܟܣ Ti. Sh.: ܟܟܣ U. Tkh.: ܟܟܫ Q.: ܟܟܒ Al.

[The O.S. contracted forms are given for comparison: Sing. ܟܟ : ܟܟ : ܟܟ : ܟܟ : ܟܟ : ܟܟ; Pl. ܟܟ : ܟܟ : ܟܟ : ܟܟ : ܟܟ : ܟܟ.]

Second present. ܡܟ ܝܟܟ *he is revealing* etc.; or in Sal. ܡܟ ܝܟܟ etc.; in Gaw., Sing. ܡܟ ܝܟܟ : ܝܟܟ : ܝܟܟ : ܝܟܟ : ܝܟܟ : ܝܟܟ; Pl. ܝܟܟ (or ܝܟܟ) : ܝܟܟ : ܝܟܟ.

Infinitive. ܟܟ; or often ܟܟ U. Q. Sal. Gaw.

Second Conjugation. First division.

ܟܟ *to hide.*

Present participle. Sing. ܟܟ m., ܟܟ f.; Pl. ܟܟ K. MB. Sh. Al. Z. In U. Mim is silent. In Q. Sal. Gaw. J. ܟܟ etc. [For the Zlama under Shin see above § 42.] O.S. ܟܟ : ܟܟ : ܟܟ : ܟܟ.

Past part. (*abs. state*). Sing. ܟܟ m., ܟܟ f. (Mim silent as above); Pl. ܟܟ (for U. see § 50). = O.S. ܟܟ : ܟܟ : ܟܟ : ܟܟ.

(*Def. state.*) Sing. ܟܟ m., ܟܟ U. Ti., or ܟܟ Sp.

Tkh. Sal.; Pl. ܡܟܬܒ̈ܝ (Mim silent in U. etc.). Also in Al. as O.S. ܡܟܬܒ̈ܢ : ܡܟܬ̈ܒ̈ܢ.

Imperative. Sing. ܟܬܒ m. f., Pl. ܟܬܒ̈ܘ U.; or ܟܬܒ, ܟܬܒ̈ܘ Sal. Q. Gaw. (ܟ Sal.); or Sing. ܡܟܬܒ m., ܡܟܬ̈ܒ̈ f., Pl. ܡܟܬ̈ܒ̈ K. Sh. MB. In O.S. ܟܬ̈ : ܟܬ̈ : ܟܬ̈ : ܟܬ̈ܒ̈.

Verbal noun. ܡܟܬ̈ܒ̈ܐ K. MB. ܡܟܬ̈ܒ̈ܐ sometimes Ti.: ܟܬ̈ܒ̈ܐ U., ܟܬ̈ܒ̈ܐ Sal. Gaw. Q., or ܟܬ̈ܒ̈ܐ Sal.

The tenses follow as before.

Second Conjugation. Second division. The only verbs conjugated thus are ܡܦܠܓ U. *to divide* (for which see below), and the causatives like ܐܫܒ § 46. They are like ܡܟܬܒ but take an euphonic vowel whenever ܡܢܝܠ does so. For ܡܙܩ *to throw*, see § 46.

Second Conjugation. Third division.

ܡܦܗܡ *to understand* (not common in K.). For the Zlama of Mim, see ܟܟ. Several are paradigm forms only.

Present participle. Sing. ܡܦܗܡ m., ܡܦܗ̈ܡ̈ f., Pl. ܡܦܗ̈ܡ̈ m. f. K. Al.; or ܡܦܗܡ : ܡܦܗ̈ܡ̈ : ܡܦܗ̈ܡ̈ U. MB. Sh. (but Mim silent U.); or ܡܦܗܡ : ܡܦܗ̈ܡ̈ : ܡܦܗ̈ܡ̈ Q. Sal. Gaw. J.

Past participle (*abs. state*). Sing. ܡܟܗ̈ܡ m., ܡܟܗ̈ܡ̈ f., Pl. ܡܟܗ̈ܡ̈ m. f. K.; or Sing. ܡܟܗ̈ܡ m., ܡܟܗ̈ܡ̈ f. U. Sal. Q. Gaw. (for pl. see § 50), so MB. Sh. with Mim sounded.

(*Def. state.*) Sing. ܡܟܗ̈ܡ̈ m., ܡܟܗ̈ܡ̈ (ܡܟܗ̈ܡ̈ Ti.) f.,

Pl. مَكْفِدْمِينْ m. f. K.; or مَكْفِدْمِينْ: مَكْفِدْمِينْ (مَكْفِدْمِينْ Sp. Sal.) مَكْفِدْمِينْ U. etc.

Imperative. Sing. فِدْمِي m. f., Pl. فِدْمِيدْمُو m. f. U.; or فِدْمِي: فِدْمِيدْمُو (ﷺ Sal.) Q. Gaw. Sal.; or Sing. مَكْفِدْمِي m., مَكْفِدْمِي f., Pl. مَكْفِدْمِي m. f. K. MB. Sh.

Verbal noun. مَكْفِدْمِينْ K. MB., or مَكْفِدْمِينْ Ti. sometimes, or مَكْفِدْمِينْ U., or مَكْفِدْمِينْ (or مَكْفِدْ) Sal., or مَكْفِدْمِينْ Gaw. The tenses follow as before: for the euphonic vowel see § 37 (5).

Some verbs with a silent final letter are conjugated like لد verbs (but see § 46 ad init.). Such are: خِمِد *to be extinguished* (O.S. حمد): خُوكْ *to mix* (also خُوبْ as O.S.): ثَبَعَ U. *to knock, attack, butt* (in Al. Tkh. as O.S. ثَبَعَ. In K. also ثَبَرَ): ضَيكْ or ضَيكْ *to make a fence*, see § 46: فَخِ K. (= فَرِ U., hard Kap) *to lose savour* (O.S. فَحِ): فَيكْ K. U., also فَيبْ Al., as O.S. *to divide*, §§ 46, 98 (cf. فِلكِه *midlent* = O.S. فِلكِه *the division*, and فِلكْ *half* = O.S. فِلكْ: فِلكْ Tkh. *a wave* = πέλαγος ?): شَخِ K. *to be like*, Arab.

So in the second conjugation مَكْفِيكْ U. = مَكْفِيبْ Al. = مَكْفِيكْ K. *to divide*: مَكْنِي K. *to call to prayer*, Arab.: مَكْشِخِ Al. *to liken* (O.S. مَحِخ) = مَكْشِخِ K. (Arab.): مَكْكِكِ U. *to pant.*

§ 43. *Verbs* لَه (مِتْكِ هُفْتِه مَكْلَفْ) of the first conjugation are usually written with only one ● in the imperative, as لِيهْ from لِيهِ *to snatch.*

§ 44. *Verbs* لد. مِتْكِ مِتْكِمِكِتِه دِنِ.

These verbs are in most places, in many of their forms, conjugated as if ܕ was absent, and like ܠܐ verbs. In others, as in O.S., they are conjugated as if ܕ was a strong consonant.

First Conjugation. ܫܡܥ *to hear* (= O.S. ܫܡܰܥ). In U. etc., pronounced ܫܡܺܝܥ, see § 46.

Present participle. Sing. ܫܡܺܝܥ m., ܫܡܺܝܥܳܐ f. U. Sh. as O.S., or ܫܡܺܝܥܺܝܬ f. K., Pl. ܫܡܺܝܥܺܝ m. f. (in Tkh. pron. *shâmé*, as if ܫܡܶܐ, a ܠܐ verb); O.S. ܫܳܡܥܺܝ.

Past participle (*abs. state*). Sing. ܫܡܺܝܥ m., ܫܡܺܝܥܬܳܐ f. U., or ܫܡܺܝܥܬ f. Ti. Ash., ܫܡܺܝܥܳܐ Al. Z. as O.S.; Pl. ܫܡܺܝܥܶܝ Ti. (as if ܠܐ), see § 50.

(*Def. state.*) Sing. ܫܡܺܝܥܬܳܐ m. U. Tkh., or ܫܡܺܝܥܬ Al., or ܫܡܺܝܥܳܐ Ti. Z. Al. as O.S.: ܫܡܺܝܥܬܳܐ f. as O.S. [pron. *shmi'ta* Ti.]; Pl. ܫܡܺܝܥܶܐ, ܫܡܺܝܥܺܝ, or ܫܡܺܝܥܺܝ as O.S.

Imperative. Sing. ܫܡܰܥ m. f., Pl. ܫܡܥܽܘ m. f. U. Q. Sal. Gaw. (as if ܠܐ) [in Sal.]; or Sing. ܫܡܺܝܥ m., ܫܡܰܥܝ f., Pl. ܫܡܰܥܝ m. f. K. MB.; or Sing. ܫܡܰܥ m., ܫܡܰܥܝ f., Pl. ܫܡܥܺܝ m. f. Al. Ash. In O.S. ܫܡܰܥ: ܫܡܰܥܝ: ܫܡܰܥܝ: ܫܡܥܺܝ.

Verbal noun. ܫܡܺܝܥܬܳܐ: ܫܡܺܝܥܳܐ Al. Ash.: also ܫܡܰܥܬܳܐ U. Q. Sal. Gaw.

From these come the tenses; we notice especially:

The first present. In U. Sh. ܢܫܡܰܥ: ܬܫܡܰܥ: ܬܫܡܥܺܝ: ܢܫܡܥ: ܬܫܡܥܽܘܢ: ܬܫܡܥܶܝ: ܬܫܡܥܽܘ: ܢܫܡܰܥ: ܬܫܡܥܳܢ: ܬܫܡܥܶܝ: ܬܫܡܥܽܘ: ܢܫܡܰܥ. In K. the feminines are ܬܫܡܥܺܝ: ܬܫܡܥܺܝ: ܬܫܡܥܺܝ. In Al. the 2 pl. is ܬܫܡܥܽܘ, and in Tkh. is pronounced *shâmétun*, as if a ܠܐ verb. For variations in the terminations see § 31.

The second present. ܢܶܩܛܶܠ : but in Sal. ܢܶܩܛܰܠ ; in Gaw. and also Sal. ܢܶܩܛܶܠܶ etc., as in ܟ verbs, p. 101.

Second Conjugation. ܡܟܺܝܶܕ or ܡܟܺܝܶܕ *to assemble.*

Pres. participle. Sing. ܡܟܺܝܶܕ m., ܡܟܺܝܕܳܐ or ܡܟܺܝܕܬܳܐ f., Pl. ܡܟܺܝܕܺܝ U. MB. Sh. (but in U. Mim is silent); so Sal. Q. Gaw. J. but with ܐ ; or Sing. ܡܟܺܝܶܕ m., ܡܟܺܝܕܬܳܐ f., Pl. ܡܟܺܝܕܺܝ m. f. K. (in Tkh. pron. *mjâmé*, as if ܟ); and so Ash. but with ܐ.

Past participle (*abs. state*). Sing. ܡܟܺܝܺܝܕ m.: ܡܟܺܝܺܝܕܳܐ U., or ܡܟܺܝܺܝܕܬܳܐ K. f.; Pl. ܡܟܺܝܺܝܕܺܝ K. (for U., see § 50).

(*Def. state.*) Sing. ܡܟܺܝܺܝܕܬܳܐ K., or ܡܟܺܝܺܝܕܳܐ U. MB. Sal. Q. m.; ܡܟܺܝܺܝܕܬܶܗ K., or ܡܟܺܝܺܝܕܺܝܗ U. Ti. f.; Pl. ܡܟܺܝܺܝܕܺܝ or ܡܟܺܝܺܝܕܶܝ.

Imperative. Sing. ܟܺܝܕ m. f.; Pl. ܟܺܝܕܘ m. f. U. So Q. Gaw. Sal. with ܐ (ʒ Sal.). In K. ܡܟܺܝܕ m., ܡܟܺܝܕܰ f.; Pl. ܡܟܺܝܕܰ m. f. So Ash. MB. Sh. with ܐ.

Verbal noun. ܡܟܺܝܕܽܘܬ K.: ܡܟܺܝܕܽܘܬ MB. Sh. Ash.: ܡܟܺܝܺܝܕܽܘܬ U.: ܡܟܺܝܺܝܕܽܘܬ Q. Sal. (or ܡܟܺܝܕ Sal.): ܡܟܺܝܕܽܘܬ Gaw.

The tenses follow as before.

The verbs ܢܺܝܕ *to bubble up*, ܫܺܝܕ *to be satisfied*, ܨܺܝܕ *to dye* (which in U. have a Pthakha sound, see § 46), are pronounced differently in U. and K. in the First present. Thus ܫܰܒܺܝ *I am satisfied*, is *sâ-win* K., *sô'in* U. But ܫܰܒܬܳܐ U. *she is satisfied*, is *sô'a*, and also ܫܰܒܬܳܐ K. is *sô'ya*. *Past part.* ܫܺܝܒܬܳܐ *su'ya*, etc.

For verbs with more than one weak letter, see § 46.

§ 45. *Causative verbs.*

(*a*) These verbs are derived from Aph'el, and are formed by prefixing مْ to the root (Gaw. Q. Sal. J. مِ or مِ), as قْتِلْ *to kill*, مْقْتِلْ *to have killed.* Almost all first conjugation verbs form causatives in N.S.; and they are frequently used where in English the original verb would be used, when the sense is that a person does a thing by the hand of another, as, *St Paul wrote an epistle by the hand of a scribe*, مْحِبْتْ فْمْكْمْ مْحِمْحِبْتْ كْمْ بْكْتْبْ حِيْ جْتْبْتْ (or مْتْبْ فْمْكْمْ).

The meaning must be noted: thus, تْجْفْ *to dry up* intr., مْجْتْجْفْ *to cause to dry up*; but بْشِ *to grind* tr., مْبْشِ *to have ground.* In the first case the object of the causative is the subject of the original; in the second case the object of both verbs is the same. But there are some exceptions, as جْجِدْ *to remember*, مْجْدْجِدْ *to cause to remember, remind*, see below, *h.*

Some causatives are triliteral owing to a weak letter having dropped. These are noted below. But notice that verbs ي, which in O.S. drop ي in Aph'el, retain it in the N.S. causative.

(*b*) *Causatives of* ئْ *and* ى *verbs.* These are very irregular. In O.S. these verbs usually insert ه in the Aph'el, and a few of them are now so formed in Al., as noted in the following list.

أْوِلْ *to go*, O.S.—كْتِلْ U. *to carry*, (لْ J.) or مْتِلْ K. or تِلْ K. Z. (لْ J.) or مْهْتِلْ Al.; no preformative Mim (O.S. أْمْهْتِلْ, root حلل, cf. O.S. بْحْلْتْ *a caravan, herd*), § 46.

أْكِلْ *to eat*, O.S.—مْكِلْ (O.S. أْمْهْكِلْ) *to feed.*

أْجِرْ or جْرِرْ *to shut*—مْجِجِرْ §§ 46, 113.

أْمِرْ *to say*, O.S.—none, § 46.

ܐܣܩ *to go up*—ܐܰܣܶܩ, or ܐܰܣܩܶܐ Al. (O.S. P'al ܣܩܶܐ, Aph. ܐܰܣܩܶܐ), § 46.

ܐܰܣܕ *to bind*, O.S.—ܐܰܣܶܕ, or ܐܰܣܩܶܕ Al. § 46.

ܐܰܣܶܓ *to be cold*—ܐܰܣܶܓ §§ 46, 92.

ܐܰܣܛ or ܐܰܣܛ *to spit*—ܐܰܣܶܛ § 46.

ܐܰܝ *to come*, O.S.—ܐܰܝܶܐ (ܐ) K. or ܐܰܝܶܐ U. or ܐܰܝ (also ܐܰܝܶܐ) Sal. Q. Gaw. or ܐܰܝܶܐ Al. (ܐ), (O.S. ܐܰܝܶܐ) *to bring*.

ܒܰܙ *to hazard, be bold*—none.

ܒܰܝ *to beget, lay (eggs)*—ܒܰܝܶܝ § 92. See p. 114.

ܒܰܝܕ *to know*, O.S.—ܒܰܝܶܕ (ܕ Ash.) or ܐܰܒܝܶܕ Al. § 46 (O.S. ܐܰܒܝܶܕ) *to inform*.

ܒܰܝܫ *to give*—none, § 46.

ܒܰܟ Ti. *to borrow*, O.S.—ܒܰܟܶܐ Ti. *to lend* (O.S. ܐܰܒܟܶܐ).

ܒܟܰ *to mourn*—ܒܰܟܶܐ U. or ܒܰܟܶ § 46.

ܒܠܰ *to hasten* intr.—ܒܰܠܶܐ *to hasten* tr. and intr. Kurd.

ܒܠܰܟ *to learn*, O.S.—ܒܰܠܶܟ, ʼܐ Al. (O.S. ܐܰܠܶܟ) *to teach*, § 46.

ܒܠܰܝ K. *to afflict* (O.S. ܐܰܠܶܝ)—ܒܰܠܶܝ U. K. *to afflict*.

ܒܡܰ (as O.S.) or ܒܡܰ or ܒܰܐ *to swear*—ܒܰܡܶܐ K. or ܒܰܡܶܐ Sh. (ܐ Sal. Q.) or ܒܰܡܶܐ U. or ܐܰܒܡܶܐ Al. U. O.S. *to swear* tr., § 46.

ܒܢܰ, or ܒܢܰ as O.S. *to bake*—ܒܰܢܶܐ U. or ܒܰܢܶܐ U. or ܒܰܢܶܐ K. or ܐܰܒܢܶܐ Al. or ܒܰܢܶܐ Sal. Q. Gaw. § 46.

ܒܥܰ *to burn* intr. O.S.—ܒܰܥܶܐ or ʼܐ Al. O.S. *to burn* tr.

ܒܨܰ K. Al. *to weight, affirm*, O.S.—ܒܰܨܶܨ (O.S. ܐܰܒܨܶܨ).

ܡܲܓ̈ܶ *to be long* (O.S. ܓ̈ܲܓ̈ܳ)—ܡܲܓ̈ܶܝ, or ܡܲܓ̈ܝ Al. Z. (O.S. ܐܲܓ̈ܲܓ̈ܳ).

ܡܲܓ̈ܲ or ܓ̈ܲܓ̈ *to be green* (cf. ܐܲܓ̈ܲ)—ܡܲܓ̈ܝ (O.S. ܐܲܓ̈ܲ *to make pale* or *green*), § 46.

ܡܲܓ̈ܲ *to inherit* O.S.—ܡܲܓ̈ܝ (O.S. ܐܲܓ̈ܲ).

ܡܲܒ̈ (ܐ, O.S. ܐ) or ܒ̈ܲ (ܐ) *to sit*—ܡܲܒ̈ܝ U. K. *to place*, or ܡܲܫ̈ܒ̈ Al. O.S. (both ܐ), or rarely ܡܲܫ̈ܒ̈ܝ *to cause to sit*, § 46.

[In Sal. Q. Gaw. J. the causatives all have Zlama on the first, and so in the lists which follow.]

(*c*) *Causatives of* ܐ *or* ܘ *verbs.* As a rule these are regular, except that ܐ is changed into ܝ. But the following are exceptions.

ܕ̈ܲ *to judge*, O.S. ܕ̈ܲ—(none). (ܡܲܕ̈ܝ is another verb, see below *g*).

ܕ̈ܲ *to turn* intr.—ܡܲܕ̈ܝ or ܡܲܕ̈ܲ Al. § 46.

ܙ̈ܲ *to increase* intr.—ܡܲܙ̈ܝ (rare) or ܡܲܙ̈ܝ, foreign.

ܫ̈ܲ *to be warm*, O.S. ܫ̈ܲ or ܫ̈ܲ—ܡܲܫ̈ܝ or ܡܲܫ̈ܝ.

ܫ̈ܲ *to live*, O.S.—ܡܲܫ̈ܝ.

ܒ̈ܲ or ܒ̈ܲ *to be worth*—ܡܲܒ̈ܝ § 46

ܒ̈ܲ *to come to an end* (as a fight), *to press down*—ܡܲܒ̈ܝ.

ܢ̈ܲ *to hazard*—(none), § 46.

ܙ̈ܲ *to be black*, O.S. ܙ̈ܲ—ܡܲܙ̈ܝ.

ܟ̈ܲ *to bow* intr., O.S. ܟ̈ܲ—ܡܲܟ̈ܝ U. (ܟ̈ K.).

ܟ̈ܲ U. *to pay*, O.S. ܟ̈ (= ܟ̈ *to collect*?)—ܡܲܟ̈ܝ.

ܟ̈ *to knead*, O.S. ܟ̈—ܡܲܟ̈ or ܡܲܟ̈ܝ.

ܡ̈ܲ *to melt* intr. (by rubbing)—ܡܲܡ̈ܝ or ܡܲܡ̈ܝ (Heb. and Chald. root ממג).

ܡܝܼܢܩ *to suck*, O.S. ܡܩ—ܡܲܡܩܝ *to suckle, suck up.*

ܡܝܼܬ *to die*, O.S. ܡܬ—ܡܲܡܬ or ܡܲܡܝܬ.

ܢܝܼܚ *to rest* intr., *die*, O.S. ܢܚ—ܢܲܢܝܚ or ܢܝܼܚ *to rest* tr. and intr.

ܣܝܼܡ *to ordain*, O.S. ܣܡ—ܣܲܣܡ.

ܩܝܼܪ *to cool* intr., O.S. ܩܪ *to blow*—ܩܲܩܝܪ or ܩܲܪܝܪ.

ܦܝܼܫ U. *to lose savour* (= ܦܲܓܲܫ K. p. 103), O.S. ܦܓܫ—ܦܲܓܝܫ U.

ܩܝܼܡ *to remain*, O.S. ܩܡ—ܩܲܡܝܡ or ܩܲܝܡ.

ܨܝܼܕ *to hunt, fish*, O.S. ܨܝܕ—ܨܲܝܝܕ.

ܩܝܼܡ *to rise*, O.S. ܩܡ—ܩܲܡܡ U. Tkh. (ܩܘ Ti.).

ܪܝܼܡ *to wink*, U. *to bruise, cut*—ܪܲܡܡ. Root ܪܡܡ.

ܚܝܼܦ *to dig* (so Heb.)—ܚܲܦܦ.

ܒܝܼܪ or ܒܝܼܪ *to be cold*, O.S. ܒܪ—ܒܲܪܪ.

ܟܝܼܫ *to hit, knock*—ܟܲܫܫ or ܟܲܫܝܫ.

ܛܝܼܦ *to darn*—ܛܲܝܲܦ. Root ܛܦܦ?

ܪܝܼܡ *to be high*—ܪܲܡ *to lift*, or ܐܲܪܝܡ Al. In O.S. Aph. ܐܲܪܡ.

ܪܝܼܡ *to be in love*—ܪܲܚܲܡ. Heb. and Arab. root.

(*d*) The causatives of verbs with middle ܕ have sometimes ܕ silent, the vowel being thrown back to the preceding letter; as ܡܲܒܕ *to have carried*, or *to load*, from ܒܕ *to carry*. Or we may say ܡܲܒܕ, but this is less common.

(*e*) Also verbs which have a silent letter for their second radical, throw back their vowel in the causatives; as ܥܲܟ *to wake* intr., ܡܲܥܟ *to wake* tr.

(*f*) Those first conjugation quadriliterals which insert ܠ after

ـد or ـת (§ 46) drop it in the causative. In the case of ـת that letter is sometimes sounded in the causative, sometimes not; thus:

ـحِـبْ *to desire,* ـمْحَـبْ *to cause to be desired.*

ـمْـتْ *to thirst,* ـمْحَـيْ U. Tkh. or ـمْحِـيْ Ti. *to make thirsty.*

(*g*) Several causatives have no originals in N.S.

ـمْخَـيْ *to bear a bastard,* cf. N.S. ـحَـبْـخْ *a bastard.*

ـمْخَـبْ *to appear.* O.S. ـمْـهْـبْ *to perceive.*

ـمْكِـبْ U. or ـمْحِـيكْ K. or ـمْحَـبْ *to blossom,* see § 115. Cf. O.S. ـمْـمْـنْ *green.*

ـمْكِـيكْ or ـمْكِـكْ K. *to search.* O.S. ـكِـكْ and ـكْـكْ id.

ـمْكِـذْـتْ *to fine,* Arab. Cf. N.S. ـكِـذْـمْـكْ *a fine.*

ـمْـذْـبْ *to borrow.* Cf. N.S. ـذْـنْ *a debt,* Pers. In Al. ـمْـذْـبْ.

ـمْـدِـكْ *to drive a shuttle.* O.S. ـدْـمْـكْ *thread,* (from ـدْـكْ *to enter*?).

ـمْـمْـدْ Al. *to prepare,* § 106. But we have ـمْـمْـدْ K., ـمْـمْـمْـدْ K. and ـمْـمْـمْـدْ U. K., all *to prepare.*

ـمْـمْـمْـدْ Al. *to neglect,* O.S.

ـمْـمْـقِـيْ Ti. Al. *to vomit.* O.S. ـقِـمْ *to turn,* Aph. *to overturn*; O.S. ـمْـقِـمْـجْـمْ *vomit.*

ـمْـمْـدْ *to confess.* So O.S. In Sal. ـمْـدْ.

ـمْـمْـمْـدْ U. *to mew.* Arab.

ـمْـمْـبْـتْ *to love,* (O.S. ـبْ), see § 95 *e.*

ـمْـمْـبْـدْ *to make presents.* Cf. N.S. ـمْـبْـكْـخْ *a present,* Arab.

ـمْـمْـحِـيْ or ـمْـمْـحِـيْ *to blister, prick up the ears.* Arab. Cf. § 113 *i.* (See also below.)

ܐܰܚܟܶܠ *to be lazy.* Arab.

ܐܰܚܟܶܠ K. *to give or take interest.* Cf. O.S. ܚܟܠܐ *money.*

ܐܰܚܕܶܐ *to preach, say the litany.* O.S. ܚܕܐ and ܐܶܚܕܶܐ.

ܐܰܚܕܶܕ *to plaister,* § 113 *i.*

ܐܰܚܕܶܝ *to justify,* § 119.

ܐܰܚܪܶܚ *to pant.* Cf. ܐܰܚܪܟܶܫ *to snuff about* (as a dog); perh. formed from O.S. ܪܚܐ *panting.*

ܐܰܚܟܶܐ *to mimic.*

ܐܰܚܬܰܡ K. or ܐܰܚܬܰܘ U. *to linger.* In Al. ܐܰܬܶܡ is *to seal,* as N.S. ܚܬܐ *a seal.* In Chald. the Pa'el is *to hasten.*

ܐܰܚܡܶܫ *to smell.* O.S. ܐܶܫ.

ܐܰܚܡܶܠ *to make blue* or *green,* foreign. Cf. N.S. ܡܟܠ *blue* or *green.*

ܐܰܚܬܶܐ *to comment on*; in Z. *to light a candle.* ܐܶܬܰܐ Tkh. *to light a candle.* O.S. ܐܶܬܐ *to illumine.*

ܐܰܚܝܶܠ *to fester.* Cf. N.S. ܝܘܠ *matter,* (perhaps root ܝܠ *to ooze, distil*).

ܐܰܚܝܶܚ *to rebuke* = O.S. ܐܶܝܚ (ܐܚ), [Nun inserted by false analogy ?], but in N.S. the Kap is soft.

ܐܰܚܝܶܠ *to leak,* perhaps O.S. ܝܠ *to ooze.* See above.

ܐܰܚܢܶܐ *to prosper* tr., *thank,* Arab. Cf. N.S. ܡܢܬ *thanks.*

ܐܰܚܫܶܐ *to mock.* O.S. ܐܶܫܐ *to beg.* N.S. meaning from Arabic.

ܐܰܚܫܶܟ *to be* or *make poor,* as O.S. Also caus. of ܫܟ *to be hushed.*

ܐܰܚܫܶܠ *to despise, reject.* So O.S.

ܡܒܝܬܐ U. or ܡܒܝܥܐ K. (ܥ like ܐ) *to prove, affirm,* Arab. Cf. N.S. ܒܝܬܐ = *proof,* which retains the ܥ sound.

ܡܒܨܥ *to cry out.* O.S. ܐܒܨܥ.

ܡܒܕܐ K. *to ask for,* Arab.

ܡܒܕܝ *to put in order.* Cf. N.S. ܒܕܐ *order,* Kurd.

ܡܒܫܪ *to preach the Gospel.*

ܡܒܚܬ U. or ܡܒܚܐ K. *to find,* § 113 *j.* (Conjugate like ܡܐܚܕ.)

ܡܒܥܐ *to give a pledge, flood,* (see ܡܒܥܐ). O.S. Chald. *to pledge.*

Also many causatives have no original except in one particular district.

(*h*) Many causatives differ from their originals in meaning, or else undergo a development of meaning; but most of them may also be used in a simple causative sense.

ܒܝܬ K. Al. *to spend the night* (O.S. ܒܬ), *be stale.* ܡܒܝܬ *to fast, be stale, keep over till next day* U. Cf. N.S. ܒܬ *stale* U.

ܒܪܐ *to create,* O.S. ܡܒܪܐ *to beget* K., *bear* K.

ܒܪܩ *to flash* (lightning) [so O.S.], *to have a sudden pain.* ܡܒܪܩ *to polish, be bright,* as O.S.

ܟܕܠ *to weave, tie, wrestle* K., O.S. ܡܟܕܠ *to freeze* (for ܡܟܠܕ § 92).

ܟܘܕ *to circumcise, to cut down* wood K. ܡܟܘܕ *to inform against.* Cf. O.S. ܟܘܕ *to cut, give sentence,* ܟܘܕܒܐ *a penalty.*

ܟܒܪ *to wear out* intr. ܡܟܒܪ *to write Majliyana* (~), p. 6.

ܟܕܫ *to draw* (O.S. ܟܕܫ). ܡܟܕܫ *to prolong, draw out.*

ܙܒܢ *to hold, catch* [so O.S.], *take, hire, correspond to,* etc. ܡܙܒܢ *to compare, let out on hire.*

ڈُخِہ Al. *to subdue.* مُخدِخِہ Al. *to make, mend.*

ڈُخِدْ *to remember* O.S. مُخدِخِدْ *to remind* (ڈ like ڎ).

ڈُمِحْ *to be like* O.S. مُخدِمِحْ *to compare.*

ڈُمِحِ *to lie down, sleep, die* O.S. مُخدِمِحِ *to put to bed* (children).

ڈُصْا *to be, become* O.S. مُخدِصْا *to beget* K., *bear* K.

ڈُخِہ K. *to subdue,* (so N.S. ڈُخِہ *subject*). مُخدِخِہ or مُخدِخِہ Al. *to subdue, to confiscate.*

ڈُڈِڑ *to scratch,* also *to be squeezed out* (juice), *to be overripe.* مُخدِڈِڑ *to scratch.* Also *to glitter,* as snow (= مُخدِڈِڈ).

ڈُڈِڈ *to rise,* as the sun (O.S. ڈُڈِس; cf. O.S. ڈُڈِثْ *scattered*). مُخدِڈِڈ K. *to glitter* as snow, (in U. مُخدِڈِڑ).

شُثِدْ *to find out,* Arab. مُخشِثِدْ *to announce, inform, warn.*

شُدِدْ *to revolve, travel* O.S. مُخشِدِدْ *to overturn, pass* (at table), *translate.*

شُمْا Al. Tkh. *to keep, gather together.* مُخشِمْا Al. *to shew,* (O.S. شُمِب).

شُمِدْ *to be white* O.S. مُخشِمِدْ *to tin saucepans, whitewash.*

شُمْا *to see* O.S., in K. Al. *to find.* مُخشِمْا *to shew.*

شُخِمْ K. *to grow perfect.* مُخشِخِمْ U. K. *to affirm, make firm.*

شُكِرْ *to be sweet* O.S. مُخشِكِرْ *to forgive, cause to be desired.*

شُمِحِكْ *to be patient* as Arab.; *stand* Al., *chat* K. (O.S. *to collect, keep in*). مُخشِمِحِكْ *to postpone, keep waiting.*

شُمِرْ K. *to be content with,* cf. شُمْا § 46. مُخشِمِرْ U. K. *to miss* a person.

شُكِبْ *to sit,* as a hen (O.S. *to cover*): *to fall in,* as a roof, as O.S. مُخشِكِبْ *to overturn,* (= O.S. شُكِب).

شُڈِڈْ *to go bad, deteriorate* O.S. مُخشِڈِڈْ *to spoil, injure.*

ܢܕܪ K. *to be under a vow, be prohibited, repay for loss.* ܐܰܢܕܰܪ *to excommunicate,* as O.S. Aph., *to curse* Al., *to lay under a vow* K.

ܒܥܐ *to ask for,* (also in marriage) Arab. ܐܰܒܥܐ *to give in marriage* (a daughter).

ܒܠ *to carry* O.S. ܐܰܒܠ *to load* an animal.

ܒܙܥ *to whip up* a horse O.S., *plough, row* a boat. ܐܰܒܙܰܥ *to canter* a horse, tr.

ܝܠܕ K. U. or ܝܠܕ Al. O.S., *to bear, lay eggs.* ܐܰܝܠܶܕ *to beget* U.

ܝܠܦ *to learn* O.S. ܐܰܝܠܶܦ *to teach, instigate,* p. 107.

ܟܬܒ *to write* (as a scribe) O.S. ܐܰܟܬܶܒ *to dictate, write* (as an author).

ܠܒܫ *to put on* O.S.; *to fight* Ti. Al. ܐܰܠܒܶܫ *to clothe,* (both ܒ).

ܠܒܩ *to fit* O.S. ܐܰܠܒܶܩ *to compose* songs, books, etc.

ܡܛܐ *to arrive,* also *to be ripe* or *grown up, to catch up, to be sent,* all as O.S.; and *to wrestle* K. ܐܰܡܛܶܐ *to send, to cause a thing to happen to a person.*

ܡܟܟ *to be meek,* O.S. ܡܟ, § 81 (5). ܐܰܡܟܶܟ *to humiliate.*

ܡܠܐ *to fill* O.S., *suffice, load* a gun. ܐܰܡܠܶܐ *to make shift with.*

ܡܫܫ *to rub* (or ܡܫܫ). ܐܰܡܫܶܫ *to fix.*

ܢܝܚ *to rest, die* O.S.; *to go out,* as a lamp; *be ruined,* as a church. ܐܰܢܝܚ or ܐܰܝܚ *to rest,* tr. and intr. The causative is the usual word in U. for *to rest.*

ܢܓܪ *to gnaw* K., *hew,* O.S. ܐܰܢܓܶܪ *to rake,* cf. N.S. ܐܰܢܓܳܪܳܐ *a rake.*

ܢܦܠ *to fall* O.S. ܐܰܢܦܶܠ *to dethrone, turn out of office.*

ܢܨܒ *to drive* a nail, *chisel* as O.S., *bump* as Arab. ܐܰܢܨܶܒ *to tattoo, vaccinate.*

ܢܫܚ K., O.S. and ܐܰܢܫܶܚ U., both *to forget,* (not in causative sense).

ܫܡܫ *to ordain* O.S. ܐܫܡܫ *to present for ordination*; (with ܬܟܠ) *to attend to*, § 71.

ܫܗܕ K. Al., O.S. and ܐܫܗܕ K., both *to testify*. In U. ܐܣܝܒ ܣܗܕܘܬܐ.

ܫܝܕ *to fall in* (a well or roof); *fit* stones *together* K., O.S. ܐܫܝܕ *to repair* tools.

ܫܚܡ *to be red* O.S., *blush*. ܐܫܚܡ *to toast* (bread), *shame*.

ܫܙܪ O.S. and ܐܫܙܪ *to comb*. The former also *to grow lean*.

ܥܒܕ U. *to do skilfully* (O.S. *to labour*). ܐܥܒܕ *to bargain, barter*.

ܥܕܪ *to dwell* O.S. ܐܥܕܪ *to build*; and in U. *to people* (a country).

ܥܩܪ *to dig up, destroy* O.S. ܐܬܥܩܪ Tkh. *to take root*.

ܪܕܦ *to flee* O.S.; *to run* K. Al. ܐܪܕܦ *to pursue, allow to escape*.

ܫܦܪ *to stretch out* O.S., *go a long distance*. ܐܫܦܪ *to see off on a journey, to stretch out* K., *let go* Ti. Al.

ܫܡܥ O.S. (rare in U.) and ܐܫܡܥ *to listen, obey, pay attention* (not in caus. sense).

ܩܒܠ K. *to receive, believe*, (= ܡܗܝܡܢ U.) as O.S. Pa'el. ܐܩܒܠ *to make acceptable*.

ܩܪܐ *to read, call, name, crow* O.S. ܐܩܪܐ *to teach*. Cf. also ܩܠܡܐ ܐܩܪܝܢܝܬܐ *a legible hand*, lit. *pen*.

ܩܪܒ *to receive Holy Communion*; in K. Al. *to approach*, both as O.S. ܐܩܪܒ *to offer, celebrate the Eucharist* K., *bring near* K. Al.

ܩܛܡ *to bite* as O.S. Pa'el (rare). ܐܩܛܡ *to cut* with scissors, *keep back part of a price or debt*.

ܪܒܚ *to win a game* U., *cover* as O.S. ܐܪܒܚ *to lose a game* U.

ܦܓܝ *to be angry, squeeze* K., *sweep* with a wooden rake (ܦܓܘܝܐ). ܡܦܬܓܝ *to quarrel.*

ܫܕܝ K. (O.S. ܙܕܐ) and ܡܦܫܕܝ *to sprinkle.*

ܪܕܝ *to shiver* with cold or fear, Arab. ܡܪܕܝ *to shiver* with fever.

ܪܚܡ K. *to love* O.S. ܡܪܚܡ *to make friendly, to put an orphan lamb to another dam* K. Cf. ܡܬܪܚܡ *to have pity* (O.S. ܪܚܡ).

ܪܟܫ *to go,* (in First present, only in Al. in the sense *to wander*) [O.S. *to creep*]. ܡܪܟܫ *to have a miscarriage.*

ܫܒܩ *to be slack, loose.* ܡܫܒܩ *to grant a divorce* U. (ܡܫܕܩ U. or ܡܫܕܩ K. *to throw, divorce*). In O.S. Pa. Aph. *to loose.*

ܫܛܦ *to run fast* U., *run to and fro* K., *wrench* K., *stray.* ܡܫܛܦ *to dip* a red hot iron in water, or yarn in paste (O.S. Aph. *to water*).

ܫܩܠ *to take* O.S., *charge, force to pay, subtract.* ܡܫܩܠ *to overlay with metals, interweave,* p. 119.

ܫܕܐ *to loose, lodge* intr., *be profaned, forgive, dismiss, break* a command or fast, O.S. ܡܫܕܐ *to entertain, pitch tents.*

ܫܕܚ *to suck the whole* of an egg, *flash; slip off* peel K. ܡܫܕܚ *to whistle,* as O.S. Aph.

ܫܩܐ *to drink* O.S., *be irrigated, smoke* tobacco K. ܡܫܩܐ *to dip* a red hot iron, or *stretch* yarn after dipping on poles, or the warp, in weaving (see ܡܫܛܦ above), *to irrigate.* So ܫܩܝܐ = *dipped yarn.*

ܫܬܐ *to be delirious* Al.; *to be pleasant* Ti. (= ܫܬܝ U.). ܡܫܬܐ Ti. or ܡܫܬܝ U. *to do as one likes,* § 46[1].

(i) *Irregular Causatives;* and *Causatives from Second Conjugation verbs.* See also above *b* to *f* incl. and *h.*

[1] Many of these O.S. verbs are not found in Aph'el in O.S.; and many have not the N.S. meaning in O.S. Aph'el.

ܟܡܶ *to cover*, O.S.; also ܡܟܡܶ K. Al. Caus. ܐܰܟܡܶ or ܐܰܟܡܶ *to cover, shut a door.*

ܡܗܰܡܢ K., O.S. *to believe* = ܡܗܰܡܝ U. Caus. ܐܰܗܡܝ U.

ܡܫܰܚܩ or ܡܫܰܚܳܩ *to play.* Caus. ܐܰܫܚܶܩ, see § 47.

ܡܟܰܒ K. Al. and ܐܰܟܒ K. *to swell.* O.S. ܒܟܰܒ.

ܡܬܰܡܗ *to wonder*, Arab. ܐܰܬܡܶܗ *to astonish.* ܬܡܳܗ is used in K. Al. as an impersonal verb = *to be pleased to do a thing.*

ܡܦܰܗܡ *to understand.* Caus. ܐܰܦܗܶܡ, which is also the causative of ܦܳܨ *to cut*, § 83 (6); also very rarely ܐܰܦܨܶܡ. [In K. ܦܶܨ (ܦܳܨ Al. Bo.) is substituted for ܡܦܰܨܡ, pp. 98, 102.]

ܫܒ *to bathe, wash* O.S. Caus. ܐܰܫܒ or ܐܰܫܒ.

(*j*) When a verb has no causative the same sense may sometimes be rendered by ܥܒܶܕ *to make*, ܝܗܒ *to give*, ܐܰܠܦ *to teach* or *incite*; as ܠܐܫܒ ܝܗܒ U. *he caused him to be loved*; ܬܐܘܡܐ ܥܒܶܕ ܠܝܫܘܥ ܕܢܚܒܶܗ *he made Thomas love*; ܐܝܬ ܠܗ ܥܒܶܕ ܠܐ ܢܡܘܬ [ܠܗ] U. K. *he would have caused him not to die* = ܐܝܬ ܠܗ ܥܒܶܕ ܠܐ ܢܡܘܬ Al., St John xi. 37 (ܢܡܘܬ Al. = ܢܡܘܬ U.); ܥܒܶܕ ܠܬܠܝܐ ܕܢܫܬܘ *make the boys sing* (O.S. ܥܒܶܕ ܠܬܠܝܐ ܕܢܫܬܘ).

§ 46. *Irregular Verbs.* ܦܥܠܐ ܕ ܡܬܠ

First Conjugation.

The following verbs have a Pthakha sound in U. Sal. Q. Gaw. and most of them in Ash.; but a Zqapa sound in Ti. Tkh. etc. The fem. of the pres. part. of those which are ܟ or ܕ are either with or without ܝ, as ܫܳܟܒ or ܫܳܟܒܝ *she sleeps.*

ܚܘܪ *to make a hole* O.S.

ܒܠܥ *to swallow* O.S.

ܢܦܠ *to full down*, as a new wall (not ܢܦܠ *to indent*).

ܟܢܫ *to assemble* intr., Arab.

ܟܙܙ *to shave, shear* O.S.

ܟܠܥ *to crack*, (in O.S. *to draw out* water), meaning from Arab.

ܙܪܥ *to sow* O.S.

ܚܡܝ *to be leavened* O.S.

ܛܒܥ *to sink* intr. U. K. (not used in Ash.), *to print* Al. [O.S. ܛܒܥ *to impress, sink.*]

ܝܫܢ *to sleep.* In O.S. *to be young.*

ܝܬܒ, see ܝܬܒ below.

ܝܕܥ *to know* O.S. (see below).

ܟܦ *to lap* (Ash. Zqapa), § 92. Chald. לְכַךְ.

ܡܙܓ *to mix.* O.S. and Al. ܡܙܓ.

ܡܟܟ *to be ill* or *in pain* (not used in Ash.)[1]. O.S. P'al, Pa. and Aph. *to be ill.*

ܢܒܥ *to well forth* O.S.

ܢܓܚ U. *to butt, attack* (O.S., Al. Tkh. ܢܓܚ).

ܣܒܥ *to be satisfied* O.S.

ܥܡܪ *to be blind* O.S., *go out* (fire).

ܦܓܪ *to lose savour* O.S. p. 103.

ܦܠܓ *divide* (U. rare in 1 conj.); O.S., Al. ܦܠܓ.

ܦܣܚ *to step, step aside* K., O.S., *leave* K., *leave off* K.

ܦܩܥ *to explode* O.S.

ܦܪܥ *to pay* O.S.

ܦܬܝ *to be lukewarm* (not used in Ash.), cf. O.S. ܦܬܝܐ *tepid.*

ܨܒܥ *to dye, dip* O.S.

ܨܪܦ *to be refined*, as metals O.S. Also *to sting* with Zqapa sound.

ܩܫܐ (or ܩܡܥ ?) *to be firm, hard.* O.S. ܩܫܐ and ܩܡܥ.

ܩܛܥ *to cut, decide* O.S.

ܩܛܪ *to scorch* (Ash. Zqapa).

ܪܟܟ U. *to be tired.* (Sp. ܪܟܟ). O.S. ܪܟܟ *to make soft*, Pa. *id.*

ܫܡܥ *to hear, listen, obey* O.S.

ܬܒܥ. See p. 116.

ܬܒܥ *to adhere, be a follower of* Arab.

ܬܪܥ *to make an opening* O.S.

[1] In N.S. ܒܡܟܟܬܐ = *in pain*, ܡܟܟܬܐ = *ill.*

Note. In the following verbs only the irregular parts are written. Some of these verbs are really anomalous, and some have two weak radicals.

ܐܙܠ *to go*, O.S., in many districts uses for some of its tenses ܕܒܫ, which in O.S. is *to creep*. *First present:* ܐܙܠ: ܢܐܙܠ: ܐܙܠܟ etc. The 2 pl. in Al. is ܢܐܙܠܟܘܢ.—In Al. ܕܒܫ: ܕܫܛ etc. = *to move about* (= ܫܕܕ U. K.).—Or ܢܐܬܐ: ܢܐܬܐ: ܢܐܬܝ: ܢܐܬܝ: ܢܐܬ m. f.: ܢܐܬܝܢ: ܢܐܬܝܢ: ܢܐܬܐ (Pthakha sound) Bo. *Verbal noun with* ܬ: ܬܐܫܛ U. Sh. ܬܐܕܫܛ Ti. Al.: ܬܐܕܫܛ U. (rare) Sh.: ܬܐܕܫܛ U. (rare) ܬܢܐܙܠ K. Sal. and sometimes U. The *infinitive* is ܠܐܕܫܛ U. Sh. ܠܢܐܙܠ K. U. ܠܐܫܛ Ti. *Preterite:* ܐܬ ܕܒܫ U. ܐܬܝ K. J. *Past participle:* ܕܒܫ U. ܐܬܐ K. *Second preterite* in Al. ܐܬ ܢܐܬ or ܐܬ ܐܘ ܢܐ (for ܢܐܬ ܐܬ). *Imperative:* ܙܠ: ܙܠܘ U. (common); or ܐ: ܐܘ (ܝ Sal.) U. (common) J. Sal. Q. Gaw. (the Zlama has either sound); or ܐ: ܐ: ܐ K. MB. Sh. Al. Z.; often with a pronoun, ܐ ܟ etc. In all these ܝ = ܐ usually. The O.S. is ܐ: ܐ: ܐ: ܐ. *The Agent* is ܢܐܙܠ U. K. but ܢܐܙܠ Ash. Al. *Noun of action:* ܕܫܛ or ܢܐܙܠ. *Causative:* ܐܫܕ, ܢܫܕ, ܐܫܕ, ܫܕ, ܫܕ or ܢܫܕ § 45 *b*. [Distinguish ܐܫܕ *to carry, take*, ܫܕ *to take away*. Thus *he took the horses to Urmi* = ܐܫܕ ܢܐܬ ܐܘ ܐܬ, not ܐܬ.]

ܐܛ *to shut, cover*. So Heb. אָטַם and Chald. and Arab. *Pres. part.* ܐܛ or ܛ.

ܐܡܪ *to say*, in K. also *to speak, tell* (so Al. always), O.S. *Imperative:* ܐ Ti. Z. (O.S. ܐ), elsewhere ܐ.

ܣܠܩ *to go up*, O.S. ܣܠܶܩ, an irregular verb with some forms from ܢܣܶܩ. In N.S. *Pres. part.* ܣܳܠܶܩ U. or ܣܳܩ̣ U. Ti. Sal.: otherwise regular as § 38.

ܟܰܒ̣ *to bind* O.S. *Pres. part.* ܟܳܒ̣ U. K. or ܟܰܒ̣ U.

ܩܰܪ *to be cold* (in U. of things only, in K. of persons also; the latter in U. is ܡܰܣܟ̣ܶܠ) makes some parts from ܩܪܺܝ in Ti., retaining ʾ: as *pret.* ܩ݂ ܐܺܫ̣ܠܺܝ (*q'ishli*), *past part.* ܐܺܫ̣ܠܺܝ (*q'isha*); not in Ash. or elsewhere. Perhaps from O.S. ܩܰܐ *to be old*, or ܩܶܦ̣ *to freeze*, tr.; in N.S. ܩܰܦ̣ is *to be crisp* (snow), *to be white* (eyes).

ܐܰܬ *to come* O.S. *First present:* ܐܰܬ̣: ܐܰܬ̣ܺܝ etc. K. U.; or ܐܶܬ̣: ܐܶܬ̣ܺܝ etc. Q.; or ܐܰܬ̣: ܐܰܬ̣ܺܝ: ܐܰܬ̣ܺܝ: ܐܰܬ̣ܺܝ: ـܶܝ: ܐܰܬ̣ܺܝ: ܐܰܬ̣: ܐܰܬ̣ܺܝ: ـܳܗ̣ܳܘ: ܐܰܬ̣ܺܝ Sal.; or ـܰܐ: ـܰܝ: ـܰܗ̣: ـܰܝ: ـܰܐ (or ـܶܝ): ـܰܐ: ـܰܝ: ـܰܗ̣ܳܘ: ـܰܐ Gaw. *Second present:* ܩ݂ ܒ̣ܺܝܬ̣ܺܝ K. U. MB. Sh.: ܩ݂ ܒ̣ܺܝܬ̣ܺܝ, or ܩ݂ ܒ̣ܺܝ ܒ̣ܺܝ Sal. Q.; or ܩ݂ ܒ̣ܺܝܢ̣ܰܟ̣ : ܒ̣ܺܝܢ̣ܰܟ̣ etc. as ܟ̣ܰܕ̣ § 42, Gaw. *Preterite:* ܩ݂ ܐܰܬ̣ K. U., ܩ݂ ܐܰܬ̣ Q. Gaw. Sal., ܩ݂ ܐܰܬ̣ *id.*, ܩ݂ ܐܶܬ̣ Ti. Sal. (sic) § 124, ܩ݂ ܐܳܬ̣ Al. (sometimes Tkh.). *Past part.* ܐܺܬ̣ U.: ܐܳܬ̣ Tkh. Ash. Ti. ܐܶܬ̣ Ti. or ܐܶܬ̣ Ti. or ܐܶܬ̣ Ti.: ܐܰܬ̣ or ܐܳܬ̣ or ܐܳܬ̣ Q. Sal. Gaw. The fem. is ܐܺܬ̣ܳܐ: ܐܶܬ̣ܳܐ: ܐܰܬ̣ܳܐ or ܐܳܬ̣ܳܐ. *Imperative:* ـܰܐ U. J.: ـܰܗ̣ܳܐ (Zlama second sound) U.; ـܰܐ (m. f.): ـܳܐ MB. Sh.; ـܳܗ̣ܳܐ: ـܳܗ̣ܳܐ Tkh.; ـܰܬ̣ܳܐ: ـܳܬ̣ܳܐ Amadia; ـܰܬ̣ܳܐ: ـܰܬ̣ܺܝܗ̣ܳܐ or ـܰܬ̣ܺܝܗ̣ܳܐ or ـܰܬ̣ܶܝܗ̣ܳܐ or ـܰܬ̣ܳܗ̣ܳܐ (also ـܳـ) Q. Sal.; ـܳܬ̣ܳܐ: ـܳܬ̣ܳܐ Al. or ـܳܬ̣ܳܐ: ـܳܬ̣ܳܐ Al.[1] Ash.; ـܰܬ̣ܳܐ: ـܰܬ̣ܺܝܗ̣ܳܐ Gaw.; ـܰܐ: ـܳܐ Ti. (common), Tkh. (sometimes). The sing. ـܰܐ also in Sal. In Ti. we also have ـܰܐ ـܰܐ, with plural

[1] Used also for *let* before a first or third person imperative, for ܐܰܦ̣ § 51 (10).

ـهْ ـهْجِ or ـهْجُ ـِ ـِ or ـهْجِ ـُ ـِ, the pronouns being taken in (Zlama second sound). Throughout the m. and f. sing. are the same. In O.S. we have ـهْ: ـهْ: ـهْ: ـهْبِ or ـهْبِ (ـهْ). *Causative:* ـهْجِ *mé-yi* U., ـهْجِ or ـهْجِ Sal. Q. Gaw. ـهْجِ K. (ـهْ) ـهْجِ Ti. ـهْجِ Al. (ـهْ), see § 47. In the forms with ـ and ـ (not ـ as Nöld.) the sound is often between the two. It is remarkable that the ـ should appear in Salamas, which as a rule shews no affinities with Ṭiari. For the interchange of ـ and ـ see § 124. It does not occur in the present participle.

ـدْ (as O.S.) or ـدْ *to wish.* The tenses are formed from ـدْ but the first present has in some districts the lengthened form. Thus *First Present:* ـدْ: ـدْ etc. K. Al.; or ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ U. Ash. (in U. *bâ-yi* etc.; in Ash. *bé-yi* etc.); or ـدْ, ـدْ etc. (ـ like ـ) Tkh.; or ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ Gaw. In Ti. Al. another form of the present is formed from the abs. state of the past participle:—ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ: ـدْ Ti. or ـدْ Ti. (or ـدْ Al.?): ـدْ or ـدْ Ti. or ـدْ Al. (cf. § 50). *Verbal noun:* ـدْ (pron. in U., not K. Sal. etc., *boya*, as with ـدْ *to know* and ـدْ *to fear*) or ـدْ K. Al. *Pret.* ـدْ ـِ ـدْ (very rare in Ash. where ـدْ is used instead). *Past part.* ـدْ: ـدْ. *Imperat.* ـدْ: ـدْ ـِ (ـ Sal.) U. Q. Sal. Gaw. or ـدْ: ـدْ: ـدْ K. MB. Sh. Al.; in Ash. Sing. ـدْ m. ـدْ f., Pl. ـدْ, rather inclining to *bô*. *Agent:* ـدْ U. K. ـدْ Ash. Al. *Noun of action:* ـدْ or ـدْ U. ـدْ K. *Causative:* ـدْ, § 47.

From this verb comes the sign of the future: ܒܗ or ܒܝ or ܒ (§ 31). These = ܦ ܥܒܕ or ܦ ܒܥܐ *he wishes to...* or *it is desired that* = *he will...* It is unchanged throughout the tense. This is the exact counterpart of the English future and the modern Greek *θὰ* (= *θέλω νὰ*). A curious variation is found in Ṭal [Stoddard, p. 109]. Taking the verb ܦܘܨܚ *to sing*, we have[1]:

Sing. 3 m.	ܥܒܕ ܦܘܨܚ	Pl. 3 m. f.	ܒܝ ܦܘܨܚܝ
f.	ܒܥܐ ܦܘܨܚ		
2 m.	ܥܒܗ ܦܘܨܚܗ	2 m.	ܒܝܗܘ ܦܘܨܚܝܗܘ
f.	ܥܒܟ ܦܘܨܚܟ	f.	؟ ܒܝܟܝ ܦܘܨܚܝܟ
1 m.	ܥܒܝ ܦܘܨܚ	1 m. f.	ܒܝܢ ܦܘܨܚܢ
f.	ܥܒܢ ܦܘܨܚ		

The feminine plural is noteworthy.

In this verb the first present is much used for the second (§ 51).

ܟܣܝ *to laugh*, O.S. ܟܣܝ. *Verbal noun with* ܒ: ܒܟܣܚ U. K., ܒܟܫܚ Al. (ܟܣܚ = O.S. ܟܣܚ). This verb has hard Kap throughout.

ܒܥܐ (as O.S.) or ܒܥܐ *to bleat, cry out* (in prayer), not common. Cf. Heb. בָּעָה and Chald. בְּעָא *to bleat*; in O.S. *to cry out*. All from ܒܥܐ except *first present* ܐܒܥܐ: ܢܒܥܐ: ܝܒܥܐ etc. as ܥܒܕ: or ܐܒܥ: ܢܒܥ etc. (In Ti. ܒܥ as O.S.) But when ܥ has a vowel it usually throws it back to ܒ, though before ܐ final it is convenient to write it with a vowel, as in the causative ܐܒܥܐ.

ܥܝܐ or ܒܥܐ *to be tired*. Conjugate like ܒܥܐ. In Al. ܒܥܐ, in Ti. ܒܥ, in Heb. יָגַע, Arab. وجع. *Causative:* ܐܒܥܐ. The second present of this verb is very rarely used.

[1] This has not been orally verified.

ܬܘܒ *to turn, return, be converted.* *Pres. part.* ܬܳܒ: ܬܳܒ Al. Sh. or ܬܵܒ U. *Verbal noun:* ܬܘܒ or ܬܳܒ U. Sh. or ܬܵܒ Al. *Agent:* ܬܳܒܳܢ Sh. ܬܵܒܵܢ U. Sh. ܬܳܒ Al. *Noun of action:* ܬܳܒܳܐ or ܬܘܒܳܐ U. ܬܵܒܵܐ Al. *Causative:* ܐܰܬܶܒ: but in Al. ܐܰܬܳܒ. [For this verb ܛܠܟ is used in Ash. which in U. = *to turn aside.*] In O.S. ܬܽܒ is *to inhabit* but the N.S. meaning is from the Arabic.

ܥ ܩܰܛ *to cement* (O.S. ܥ ܩܛ *to become greasy*). Conjugate as if ܐ was absent. In K. ܥ ܐܰܩܛ. §§ 39, 108 *c.*

ܪ ܒܰܥ *to lie down, sleep* O.S. *Imp.* pl. in K. Al. ܥ ܪ ܒܥ (ܪ ܒܥ).

ܗ ܘ ܐ *to be, become, be born* O.S. *Second present:* ܐ ܟ ܗ ܘ ܐ ܬ, but ܐ ܟ ܗ ܘ ܐ ܬ Sal. or ܐ ܟ ܗ ܘ ܐ ܬ Gaw., see ܟ ܠ § 42. *Pret.* ܐ ܟ ܗ ܘ ܐ. *Past part.* ܗ ܘ ܐ. *Imp.* ܘ ܐ. *Agent* (wanting). *Noun of action:* ܗ ܘ ܐ. In Al. Z. ܐ is pronounced, and the verb is regular, thus past part. ܗ ܘ ܐ; but ܗ ܘ ܐ ܒ is contracted to ܗ ܘ ܐ ܒ. In this verb the forms ܗ ܘ ܐ ܟ: ܗ ܘ ܐ ܟ etc. are very common; cf. p. 97.

ܗ ܫ ܐ *to please* O.S. *Verbal noun:* ܗ ܫ ܐ U. Th. ܗ ܫ ܐ Sp. Ti. *Pret.* ܐ ܟ ܗ ܫ ܐ or ܐ ܟ ܗ ܫ ܐ: ܐ ܟ ܗ ܫ ܐ Ti. Sh. *Past part.* ܗ ܫ ܐ or ܗ ܫ ܐ Ti. or ܗ ܫ ܐ Sh. Another form of the pres. part. is seen in the phrase ܟ ܗ ܘ ܗ ܫ ܐ *may it be pleasant to you* (to a person about to drink or about to eat after drinking). In K. this verb is used impersonally: as ܒ ܗ ܘ ܗ ܫ ܐ ܒ *I shall be pleased,* ܒ ܐ ܟ ܗ ܫ ܐ *I was pleased.* Otherwise it is rare.

ܕ ܚ ܝ ܠ *to fear* (see § 83, D. *c*) has two impersonal forms: ܟ ܕ ܚ ܝ ܠ ܟ ܗ ܘ Ti. U.: and in Ti. (pron. ܐ = ܗ) ܟ ܗ ܘ ܕ ܚ ܝ ܠ *let it not*

frighten you: do not fear. The same with ܚܕ = *you are afraid.* Cf. Az. ܘܕܕܟ *fear* subst. (= N.S. ܘܕܕܬܐ). These perhaps point to a derived verb (1st conj.) ܘܕܕ. The fem. pres. part. of ܘܕܕ is ܘܕܕܬ only.

ܘܒܘܥ *to grow small* (pron. ܘ = ܣ), O.S. ܘܒܟ. Cf. ܘܒܥܐ N.S., O.S. *small* with ܘ = ܣ exc. Al. Z. Conjugate as if ܒ were absent.

ܫܒ *to live* O.S. *First present:* ܐܫܒ: ܢܫܒ: ܫܝܒ etc. *Second present:* ܟܐ ܡܟ U. Tkh. Ash. ܟܐ ܡܟ Ti.: ܟܐ ܡܟ Al. ܟܐ ܡܟ Sal. ܟܐ ܡܟ Gaw. (see ܟܐ § 42). *Pret.* ܡܟ U. Tkh. ܫܒ ܟ Ti. *Past part.* ܫܒ: ܫܒ Ash. *Imp.* ܫܒ: ܫܒ U.; or ܫܒ: ܫܒ (ܟ Sal.) U. Sal.; or ܫܒ: ܫ: ܫ K.; or ܫ Sing. m. ܫ f. ܫ pl. m. f. Ash. (In O.S. ܫܒ: ܫ: ܫ: ܫ). *Agent:* ܫܢ U. K. ܫܢ Ash. Al. *Noun of action:* ܫ U. Tkh. or ܫ U. Ti. *Causative:* ܐܫܒ.

ܛܒ *to be worth* (O.S. *to be well with* (impers.), *to be glad*, cf. O.S., N.S. ܛܒ *good*). *First present:* ܛܒ or ܛܒ (pron. in Sal. *ṭâūkh* see § 90): ܢܛܒ: ܢܛܒ: ܢܛܒ etc. Sal. Q. Gaw. Tkh. Sh.; or ܢܛܒ: ܢܛܒ etc. U. Ti. Al. *Verbal noun with* ܒ, ܒܛܒ K. Sh. or ܒܛܒ Al. *Pret.* ܛܒ ܒ (pron. in Sal. *ṭiūgh-li*) or ܛܒ ܒ Ash. *Past part.* ܒܛܒ: ܒܛܒ (pron. in Sal. *ṭiūkhta*). *Imp.* ܒ (*ṭūkh* Sal.). *Causative:* ܐܛܒ (*máṭūkh* Sal.). This verb is not much used in U.; ܡܫ *to touch* or ܐܝܬ *to bring* is substituted.

ܒܥ K. *to seek*, in Al. *to err* as O.S. The vowel is sometimes thrown back from the ܒ, as ܒܥ or ܒܥ; ܒܥ or ܒܥ. In U. ܐܒܥ, see § 47.

ܛܥܡ *to taste* O.S. Sometimes in U. by metathesis ܛܡܥ, causative ܐܛܥܡ (the former with Pthakha sound), p. 118.

ܒܙ *to hazard, be bold* (origin ?). *Pres. part.* ܒܐܙ: ܒܙܐ. *Verbal noun with* ܬ: ܬܒܙܐ. *Pret.* ܒܙ or ܐܒܙ U. *Past part.* ܒܙܐ. *Imp.* ܒܘܙ. *Agent:* ܒܙܐ (this in K. = *a friend*, cf. ܒܘܙܐ *a joke* K. Sh.) or ܒܙܐ Q. Sal. *Causative* (none). For this verb in Ti. Ash. ܨܒܝܕ is substituted.

ܐܓܪ Al. *to hire.* O.S. ܐܓܪ. Conjugate like ܒܙ.

ܝܕܥ *to know* O.S. *First present:* ܝܕܥ: ܝܕܥܢ etc. [In U. Ash. the first has a Pthakha sound; in U. pron. ܕ = ܕ, in Sh. = ܕ] or ܒܝܕܥ: ܒܝܕܥܢ etc. Tkh. Al.; or ܝܕܥ (*yei*): ܝܕܥ: ܝܕܥܐ: ܝܕܥܝ: ܝܕܥ: ܝܕܥ: ܝܕܥ: ܝܕܥ: ܝܕܥ: ܝܕܥ: ܝܕܥ Sal.; or ܝܕܥ: ܝܕܥܢ: ܝܕܥܐ: ܝܕܥܝ: ܝܕܥ (or ܝܕܥܢ): ܝܕܥ: ܝܕܥ: ܝܕܥ: ܝܕܥ Gaw. *Second present:* ܕܒܝܕܥܢ ܐܝ (*bi-doi-ya* U. *bi-dei-ya* Sal. *bi-dhei-ya* K.) or ܕܒܝܕܥܐ Sal. or ܕܒܝܕܥܐ Gaw. (see ܫܡܥ § 44); or ܕܒܝܕܥܢ ܐܝ Ash. *Pret.* ܐܝ ܝܕܥ U. Ti. Ash. etc. ܐܝ ܒܝܕܥ Al. Tkh. *Past part.* ܝܕܥܢ: ܝܕܥ; but in Al. Tkh. ܒܝܕܥܢ; ܝܕܥ Ti. sometimes. *Imp.* ܒܝܕܥ Tkh. Sh. U. Sal. Q. Gaw. (conjugate like ܫܡܥ § 44); or ܝܕܥ: ܝܕܥ: ܝܕܥ Ti.; and so Ash. but pl. ܒܝܕܥ; or ܒܝܕܥ Al ; or ܒܝܕܥ Ti. (O.S. ܝܕ cf. ܐܝ from ܐܝܕ—ܕ hard). *Agent:* ܝܕܥܢ (ܕ = ܕ U.) ܒܝܕܥܢ (ܕ soft) Ash. For ܝܕܥܢ K., or ܝܕܥܢ U. (ܕ = ܕ), see § 77 (2). *Noun of action:* ܝܕܥ, or ' ܒ Al. (O.S. ܒܝܕܥ). *Causative:* ܐܝܕܥ (ܕ Ash.), ܐܝܕܥ Sal. Q. Gaw., ܨܝܕܥ Al., p. 107.

In Sh. Ti. (but not Ash.), Anhar village (in U.), the First present

is often ܒ: ܒܢ: ܒܗ: ܒܝܫ: ܒܝ: ܒܢ: ܒ: ܒܗܘ or ܒܗ: ܒܝܫ or ܒܫ. Perhaps these are for ܒܝܕ etc. abs. state of past part., as in ܒܝ ܒܝ, and ܒ = ܒܝ. For the interjections ܗܘܕ ܗܘܕ and the like see § 73.

ܝܗܒ *to give*, O.S. ܝܗܒ, the ܠ being an addition, appearing in only some forms. *First present:* ܢܬܠ: ܢܬ: ܢܗܒ etc.; in O.S. ܢܬ: ܢܬ (ܬ) etc. *Second present:* ܐܟ ܐܢ ܗܒ U. Sh. ܐܟ ܐܢ ܗܒ K. Z. ܐܟ ܐܢ ܗܒ Al. *Preterite:* ܐܢ ܗܒ U. [with f. object ܐ ܢ ܗ and so with objective pronouns, § 50] ܐ ܢ ܗ Sal. (*yūgh-li*), ܐ ܠ ܝ K. J. Z. ܐ ܗ ܒ Al. (ܐ). *Past part.* ܢܬ: ܢܗ U.; ܢ: ܢ K. Sh.; ܢ: ܢ Gaw.; ܢ: ܢ Al.; ܢ: ܢ (*yūkhta*) or ܢ (*hukhta*) Sal.; in O.S. ܢ, ܢ. *Imp.* ܗ: Pl. ܗ U. or ܗ Sp. Q. (ܗ Sal.) or ܗ K. (O.S. ܗ). *Agent:* ܢ but in Ash. ܢ. *Noun of action:* ܢ U. Ti. or ܢ Tkh. or ܢ Al. or ܢ Ash. [The masc. verbal noun ܢ is much used in this verb by itself.] *Causative* (none).

ܝܢ *to curdle*, Sp. etc. only. *First present:* ܢ (*yei-yi*): ܢ: ܢ etc. *Second present:* ܐ ܢ ܝ. *Pret.* ܐ ܝ. *Past part.* ܝ. *Imp.* ܝ: ܝ. *Agent:* ܢ. *Noun of action:* ܢ (*yéta*). [Origin ?]

ܢܟ *to lament*, O.S. ܢܟ, the West Syrian ܢܟ. Not used in K. MB. Sh. *Verbal noun:* ܢ. *Pret.* ܐ ܟ ܢ or ܐ ܟ ܢ. *Past part.* ܢ: ܢ. *Imp.* ܟ: ܢ U.; or ܟ: ܢ Sal. *Agent:* ܢ U. ܢ Sal. *Noun of action:* ܢ U. ܢ Sal. *Causative:* ܐ U. or ܐ.

ܝܠܦ *to learn* O.S. *Pres. part.* ܡܠܦ: ܡܠܦܢ, or ܓܝܪ: ܓܝܪܢ. *Causative:* ܐܠܦ: in Al. ܐܡܠܦ: = O.S. ܐܠܦ.

ܡܓ *to swear* O.S. *Pres. part.* ܡܡܓ: ܡܡܓܢ U. K. or ܡܓ: ܡܓܢ U. or ܐܡܓ ܐܡܓܢ MB. Sh. *Second present:* ܐܟ ܡܡܓܢ U. or ܡܓܢ U. K. Sh. MB. *Pret.* ܐܟ ܡܓ U. Ti. Ash. ܐܟ ܒܓ Al. Tkh. *Past part.* ܡܓܢ: ܡܓܝܢ K. U. or ܡܓܢ: ܡܓܝܢ Sh. or ܡܓ: ܡܓܝ U. [Al. ܒܓܢ?] *Imp.* ܡܓ or ܒܓ U. *Agent:* ܡܓܢ U. K. ܐܡܓܢ MB. Sh. ܒܓܢ Al. Ash. *Noun of action:* ܡܓܝ U. K. or ܒܓܝ Al. or ܡܓܝ U. Sh. Ti. *Causative:* ܡܓܡ K. ܐܡܓܡ Sh. ܒܓܡ Sal. Q. ܐܡܓܡ Al. (also U. sometimes), ܒܓܡ U.

ܐܦ *to bake* (O.S. ܐܦ, West Syrian ܐܦ). *Pres. part.* ܡܐ: ܡܐܐ U. K. or ܐܦ: ܐܦ U. or ܐܐ: ܐܐ MB. Sh. *Second present:* ܐܟ ܡܐܢ U.: ܐܟ ܡܐܢ MB. K. Sh. *Pret.* ܐܟ ܐܦ (ܐܟ ܐܐ) or ܐܟ ܒܐ Al. Tkh. *Past part.* ܡܐ (ܡܐ): ܐܐ Sh. Tkh. *Imp.* ܐܒ: ܐܒܡ U.; ܡܐ: ܒܐܡ (ܐ Sal.) U. Q. Sal.; ܡܐ: ܐ: ܐ K. *Agent:* ܐܢ U. Sal. K. ܐܐܢ MB. Sh. ܒܐܢ Ash. Al. *Noun of action:* ܐ or ܐ U. *Causative:* ܐܐ U. or ܐܐ U. ܐܒ K. ܒܐ Sal. Q. Gaw. ܐܐ Al.

ܝܪܩ *to be green* Al. Tkh. (O.S. ܪܥܢܐ = *green*). *Pres. part.* ܝܪܩ Al. ܓܪܩ Tkh. [For ܓܪܩ *to spit* see below.] *Caus.* ܐܪܩ, p. 108.

ܝܬ *to sit* (ܐ, O.S. ܐ). *Pres. part.* ܝܬ: ܝܬܒ U. K. or ܝܬ: ܝܬܒ Al.; O.S. ܝܬ: ܝܬܒ (ܒ). *Second present:* ܐܟ ܝܬܒ U. or ܐܟ ܒܬܒ K. *Pret.* ܐܟ ܒܬ (*tiughli* Sal.) or ܐܟ ܒܬ Al. Tkh. *Past part.* ܝܬܒ or ܒܬܒ Tkh. Al. *Imp.* Sing. ܐܬ

ܝܬܳܒ (O.S. ܝܬܶܒ etc.), in Sal. pron. *tūkh*, in U. *tū* or *tū-i*, the last *i* very short; Plur. ܝܬܒܳܐ or ܝܬܒܳܐ U. or ܝܬܒܳܐ U. or ܝܬܒܳܐ Sal. In Ti. they say for sing. ܝܬܒ ܒܝܬ, for plural ܒܝܬ ܝܬܒܳܐ. *Noun of action:* ܝܬܒ K. ܝܬܒ U. *Causative:* ܐܝܬܶܒ U. K. ܐܝܬܶܒ Sal. Q. Gaw. ܐܫܬܶܒ Al. as O.S. (all ܫ); also ܐܫܬܶܒ, p. 108. This verb is constantly used where we should use another verb: as, to sit in a carriage (to drive): to sit in a boat (to go by boat): to sit on a horse (to ride).

ܝܕܶܐ or ܝܕܶܐ *to be smooth*, see ܝܕܶܐ. In Ti. ܝܕܶܐ = ܝܕܶܐ *to be tired.* See also § 113 *i*.

ܝܩܶܕ or ܝܩܰܕ *to burn* as a flame, [cf. ܩܰܕ N.S. *a flame* (Al. ܩܰܕ), perhaps = Chald. and Heb. לַהַב *a flame;* cf. O.S. ܐܶܬܩܰܕ *to burn* or O.S. ܩܰܕ id.] *First present:* ܝܩܶܕ: ܝܩܰܕ: ܐܩܶܕ etc. Ti. Tkh. Al. or ܝܩܰܕ: ܝܩܰܕ: ܐܩܶܕ etc. U. Ash. Tkh.; or ܝܩܰܕ: ܝܩܰܕ: ܐܩܰܕ: ܢܩܰܕ: ܝܩܰ: ܝܩܰܡ: ܝܩܰܢ: ܝܩܰ (or ܝܩܶܗ): ܝܩܰܣ Gaw. *Second present:* ܒܩܰܕ ܐܝܬ U. ܐܝܬ ܒܩܰܕ K. Al. ܐܝܬ ܒܩܰܕ Sal. Sp. ܒܩܰܕ ܐܝܬ Gaw. (or ܐܝܬ ܒܩܰܕ). *Preterite:* ܝܩܰ ܐܝ U. Sh. ܐܝ ܝܩ K. Al. *Past part.* ܝܩܰ: ܐܩܰ U. Sh., or ܝܩ: ܐܝܩ K. Al. *Imp.* ܩܰ U. ܐܩ K. *Agent:* ܝܩܳܐ U. ܝܩܳܐ K. ܝܩܳ Ash. Al. *Noun of action:* ܝܩܰ U. ܝܩ K. *Causative:* ܐܝܩܰ U. Sh. ܐܝܩܶ Sal. Q. Gaw. ܐܝܩ K. Al.

ܝܕ or ܝܕܶܐ *to churn*, O.S. ܕܐ. See ܝܕܶܐ; but the verbal noun is ܝܕ (= ܝܕܳܐ) or ܐܕܳܐ U.

ܝܟ *to be able* O.S. *First present:* ܝܟ ܝܟܳ etc. U. Sh. Ash.; or ܝܟ: ܝܟ etc. U.; or ܝܟ: ܝܟ: ܐܟ etc. Tkh.; or

ꜥꜣꜥ: ꜥꜣꜥꜣ: ꜥꜣꜥꜣꜣ etc. Ti. In U. with ꜣꜣ: ꜣꜣꜥꜣ: ꜣꜣꜥꜣꜣ; and the Tkh. form (perhaps also that in Ti.) seems to be = ꜣꜣ ꜥꜣ = ꜣꜣ ꜥꜣ; the latter is also in use in U. etc. For ꜣꜣ see below. In Ti. (not Ash.) the past part. abs. state gives another form; ꜥꜣ: ꜣꜣꜥꜣ: ꜥꜣꜥꜣꜣ: ꜥꜣꜥꜣꜣ: ꜥꜣ (or ꜣꜣ ꜥꜣ): ꜥꜣ: ꜥꜣꜥꜣ: ꜥꜣꜥꜣꜣ: ꜥꜣꜥꜣ (Zlama second sound), cf. ꜣꜣ above and § 50. These forms are also common elsewhere when ꜣꜣ is prefixed: but in U. etc. Zlama has the first sound in the plural; and the first pers. pl. is ꜣꜣ ꜥꜣ or ꜣꜣ ꜥꜣ. Similar forms are common in O.S., cf. § 32 (4). *Verbal noun:* ꜣꜣꜥꜣ; also ꜣꜣꜥꜣ U. The second present of this verb is not common, the habitual present being used instead. *Pret.* ꜣꜣ ꜥꜣ: also in U. ꜣꜣ ꜣꜣ which is properly the pret. of ꜣꜣ *to suck the breast.* But the habitual imperfect is generally substituted. For ꜣꜣ ꜣꜣ = ꜣꜣ see § 29 (18).

ꜣꜣ K. *to dawn*, a defective verb, O.S. ꜣꜣ (= ꜣꜣ U.). The following forms are used. *Pres. part.* f. ꜣꜣ Ti. ꜣꜣ Tkh. Ash. *Verbal noun:* ꜣꜣ. *Pret.* ꜣꜣ ꜣꜣ Ti. *Noun of action:* ꜣꜣ Ti. ꜣꜣ Tkh. Ash.; much used with ꜣꜣ or ꜣꜣ as ꜣꜣ ꜣꜣ *morning twilight.*

ꜣꜣ (rare) or ꜣꜣ *to groan*, O.S. ꜣꜣ and ꜣꜣ. See ꜣꜣ.

ꜣꜣ Al. *to go out* O.S. (= ꜣꜣ U. K.). *Imp.* ꜣꜣ as O.S.

ꜣꜣ *to be old* (so O.S., pret. ꜣꜣ). *Pres. part.* ꜣꜣ: ꜣꜣ or ꜣꜣ, ꜣꜣ.

ꜣꜣ or ꜣꜣ K. (O.S. ꜣꜣ; cf. ꜣꜣ Al. *an avenue*, ꜣꜣ O.S. *a hedge*) = ꜣꜣ U. *to fence, hedge.* See ꜣꜣ.

ܟܵܕ *to curdle* (with a thin sound, ܕ = 2); *to rain* or *snow*, U. K. (with broad sound of first vowel); *to hold*, Al., O.S. or *hold together* (cf. N.S. ܡܟܕ *to patch*. The fundamental sense seems to be *to hold together*). *Pres. part.* ܟܳܕ U. K. Sh., or in U. ܟܳܕܶܐ, but the latter only in the sense *to rain, snow*.

ܥܬܺܝܩ (ܐ) K. *to be old*. O.S. ܥܬܺܝܩ (ܐ), cf. ܥܬܺܝܩ. *Verbal noun*: ܥܬܳܩ or ܥܬܺܝܩܽܘܬ.

ܨܳܚ as O.S. or ܨܳܚܶܐ *to thirst*. See ܨܚ.

ܩܳܡ *to rise up: stand*, so O.S. ܩܡ (in the latter sense in U. usually with ܒܟܠ ܙܒܢܐ). *Imp.* ܩܽܘܡ: ܩܽܘܡܝ: ܩܽܘܡܘ (ܓ Sal.); but in Al. ܩܡ remains. ܟܘ, ܟܒ, ܟܘܒ are very commonly added. *Causative*: ܐܩܶܡ U. Tkh. ܐܩܺܝܡ Ti. ܐܩܺܝܡ Sal.

ܩܳܗ Al. as O.S. or ܩܳܗܶܐ U. K. *to be set on edge*: also in K. *to be blunt*. See ܩܚ.

ܪܳܩ *to spit* (so O.S. ܪܩ). *Pres. part.* ܪܳܩ: ܪܳܩܳ U. Tkh. Ash. or ܪܳܩܶܐ: ܪܳܩܳ U. Ti. Sh. *Second present*: ܟܐ ܒܪܳܩܳ U. Ti. Sh. or ܟܐ ܒܪܳܩܳ K. Ash. See ܥܳܪ *to be green*, above.

ܛܳܪ Ti., O.S., ܛܳܪܶܐ Tkh. *to look* (O.S. *to lie in wait for*). See ܛܪ.

ܟܺܝܕ see ܐܰܝ.

ܪܟܺܝܒ[1] *to ride* U. Z. (in K. in another sense); so O.S. but with ܟ soft. *First present*: ܪܟܺܝܒ: ܪܟܺܝܒ: ܪܟܺܝܒܐ etc. or ܪܟܺܝܒ: ܪܟܺܝܒ: ܪܟܺܝܒܐ etc. U. In U. they also say ܐܰܝ ܕܪܟܺܝܒ (not K.). In K. for *to ride* they say ܥܳܒ ܒܟܠ ܣܘܣܐ *to sit on a horse*.

ܪܟܺܝ as O.S. or ܪܟܺܝܶܐ *to pasture*, intr. See ܪܟܐ. We must dis-

[1] Hence ܡܪܟܺܝܒ Al. or ܡܪܟܺܝܒܬ Al. or ܡܒܪܟܺܝܒܬ K. *a ship* (= ܟܐܦܐ U.).

tinguish the causative ܦܓܕ *to pasture* tr., from ܦܓܕ *to be ill*, which also in U. etc. has a Pthakha sound.

ܦܫ as O.S. or ܦܫ *to plaister*. See ܟܫ. In Sal. Q. Gaw. the *First present* is ܦܫ: ܦܕ: ܦܝ: ܦܚ: ܦܡ: ܦܢ: ܦܣ: ܦܗ (ﻫ Sal.): ܦܫ.

ܦܫ Ti. Al. or ܦܫ U. *to be pleasant* (*delirious* Al.). See ܟܫ. In O.S. Pa'el *to delay, be late, repent.* Chald. *to be desert.*

§ 47. *Irregular Verbs of the second conjugation.*

Verbs with five or more radicals are like ܦܩܛܠ. Cf. § 83 c.

ܦܓܕ *to cause to be desired*, caus. of ܦܓܕ or ܦܓܕ. *Past part.* ܡܦܓܕ U. ܡܦܓܕ K. So all causatives of this form.

ܦܒܐ *to bring* (caus. of ܦܐ) = O.S. ܦܒܐ. *First present:* ܦܒܐ: ܦܒܐ etc. Ti. or usually ܦܒܐ: ܦܒܐ Ti. or ܦܒܐ: ܦܒܐ Tkh. Asb. Sh. (the Pthakha of fem. is short); or ܦܒܐ: ܦܒܐ Al. or ܦܒܐ (*mé-yi*, so throughout): ܦܒܐ: ܦܒܐ: ܦܒܐ: ܦܒܐ: ܦܒܐ: ܦܒܐ: ܦܒܐ: ܦܒܐ U.; or ܦܒܐ (also ܦܒܐ) Sal. Q.; or ܦܒ: ܦܒ: ܦܒ: ܦܒ: ܦܒ: ܦܒ: ܦܒ: ܦܒ: ܦܒ Gaw. *Verbal noun:* ܦܒܐ K. Sh. MB. ܦܒ U. ܡܦܒ Sal. ܦܒ Gaw. *Preterite:* ܟ ܡܦܒ Tkh. Ash. MB. Sh. ܟ ܡܦܒ Ti. ܟ ܡܦܒ U. [with fem. object ܟ ܡܦܒ, and so with objective pronouns, § 50] ܟ ܡܦܒ Sal. Gaw. *Past part.* ܡܦܒ, ܡܦܒ K. (Ti. f. ܡܦܒ); ܡܦܒ, ܡܦܒ (*mū-yita*) U.; so Sal. with fem. ܡܦܒ. *Imp.* ܦܒ K. ܦܒ Ti.; but in U. ܦܒ (pl. ܦܒ), in Gaw. ܦܒ (pl. ܦܒ). *Agent:* ܦܒ, but

usually ܡܫܬܐ Ti. ܡܕܗܢܐ Tkh. Ash. ܡܫܟܢܐ U. ܡܚܟܢܐ Sal. Q. Gaw. *Noun of action:* ܡܚܝܢܐ K.: ܡܢܟܢܐ (*mé-yéta*) U.

ܡܚܝܕ or ܡܚܘܕ. *Present part.* ܡܚܕ: ܡܚܕܐ U.; or ܡܚܝܕ: ܡܚܕܐ K. or ܡܚܘܕ: ܡܚܘܕܐ U., and so sometimes Ash., but with Mim sounded. *Verbal noun:* ܡܚܘܕܐ U. K. ܡܚܕܘܬܐ Al. *Preterite:* ܡܚܘܕ Ash. U. (Mim silent throughout, U.): ܡܚܘܕܬ K. Al. (also Ash.). *Past part.* ܡܚܘܫܕ m., with varying feminine: ܡܚܘܕܐ Ash. U. ܡܚܘܕܬܐ Sp. ܡܚܘܫܕܐ Ti. *Imp.* ܚܕ. *Agent:* ܡܚܕܢܐ. *Noun of action:* ܚܕܢܐ U. (first conj. form?) or ܡܚܕܬܐ Ash. U. ܡܚܕܢܐ Tkh. ܡܚܝܕܢܐ Ti. *Causative* in U. ܡܚܝܕ as if from a first conj. form. This verb is probably the O.S. ܒܝܕ *to walk about for relaxation,* also *to wander.* The following quotation from Malpana Khamis (cir. A.D. 1300) seems to justify this derivation[1]: ܒܓܢܟ ܐܚܝ ܗܘ ܡܚܫܟ: ܒܥܠ ܓܕܝܐ ܥܡ ܛܠܝܐ ܕܪܒ̈ܝ ܠܒ̈ܐ ܘܡܬܪܥܝܢ ܘܡܬܢܚܡܝܢ: ܐܦ ܟܕ ܠܝܬ ܠܗܘܢ ܚܝܐ ܡܐܟܠܝܢ ܘܫܬܝܢ. *In thy garden, O our brother, lo they play, the gazelles with the young harts, and dwell and are quite at ease; and though without life they eat and drink.* [He is speaking of the crumbs which fall on a beard, which he compares to a garden.]

[ܡܚܕ or] ܡܚܕ *to seek* U. Sal. Gaw. [For K. Al., O.S. see ܒܥܐ § 46.] *Pres. part.* ܡܒܥܐ: ܡܒܥܝܢܐ (*tô-ya*) U.; ܡܒܥ: ܡܒܥܐ (or ܡܒܥܐ) Sal.; ܡܒܥ: ܡܒܥܐ Gaw. *Verbal noun:* ܡܒܥܝܘܬܐ U. or ܡܒܥܐ U. or ܡܒܥܘܬܐ Sal. or ܡܒܥܐ Sal. *Pret.* ܒܥ ܡܒܥ. *Past part.* ܡܒܥܝ m. ܡܒܥܝܬܐ f. U. or ܡܒܥܬܐ Sp.; or ܡܒܥܐ m. ܡܒܥܝܬܐ Sal. Gaw. *Imp.*

[1] For this quotation the writer is indebted to Qasha Oshana Saru.

ܦܕܡ : ܦܕܡ U. or ܦܕܡ : ܦܕܡ Sal. or ܦܕܡ : ܦܕܡ Gaw. *Agent:* ܡܦܕܢ or ܡܦܕܢ U. or ܡܦܕܢ Sal. or ܡܦܕܢ Gaw. *Noun of action:* ܡܦܕܢ or ܡܦܕܢ.

ܡܚܝܕ *to revile*, O.S. ܚܕ. Some forms are as if from ܡܚܝܕ. *Pres. part.* ܡܚܝܕ : ܡܚܝܕ ; or ܡܚܝܕ : ܡܚܝܕ Sal.; or ܡܚܝܕ : ܡܚܝܕ Gaw. *Verbal noun:* ܡܚܝܕ or ܡܚܝܕ Gaw. *Pret.* ܡܚܝܕ Ash. U. ܡܚܝܕ K. ܡܚܝܕ in Amadia. *Past part.* ܡܚܝܕ K. U. ܡܚܝܕ U.; both have fem. ܡܚܝܕ (ܬ). *Agent:* ܡܚܝܕ K. U. or ܡܚܝܕ U. *Noun of action:* ܚܕ (first conj. form?) U. ܡܚܝܕ K. ܡܚܝܕ U. Ash. In U. &c. Mim silent throughout.

ܡܕܩ U. or ܡܕܩ K. *to throw, divorce.* This verb follows the first, not the second division of the second conjugation and takes no euphonic vowel. The *past part.* is ܡܕܩ rarely in K., usually in U: ܡܕܩ K. See p. 116.

ܡܥܓܒ Ti. (not Ash.) or ܡܥܓܒ U., see § 30, *to be proud.* Conjugate like ܡܫܠܚ, prefixing ܡܥ Ti. ܡܥ U.

ܡܥܡܠ Al. *to be fulfilled*, see § 30. Like ܡܩܕܡ, prefixing ܡܥ.

ܦܝܫ (ܗ) *to place* (see ܐܝܬ § 46); like ܡܩܛܠ, not ܡܫܠܚ. In U. sometimes ܫ drops, as ܦܝܫ *they place*, ܡܝܫ ܠܗ *he placed.*

ܡܚܘܠܕ *to have worms.* Conjugate as if ܕ were absent (cf. O.S. ܚܘܠܕܐ N.S. ܚܘܠܕܐ *a worm*).

VERBS WITH OBJECTIVE AFFIXES.

§ 48. *Verbal noun and past participle.* These often take the affixes of § 11 in U. Q. Sal. Gaw. etc. But in K. these forms are not much used, the object being rather expressed by adding ܓܵܢܹܗ : ܓܵܢܘܼܟ݂ etc. after the verb in Ti.: ܓܲܪܡܹܗ etc. in Tkh.: ܓܸܠܕܹܗ etc. in Ash., also U. (§ 70).

After most of these affixes the substantive verb will require Khwaṣa, as they end in a consonantal sound. Such combinations as ܡܲܦܠܸܛܠܘܼܟ݂ ܝܘܸܬ are by their meaning excluded. *Thou hast saved thyself* must be expressed by ܡܲܦܠܸܛܵܐ ܝܘܸܬ ܠܓܵܢܘܼܟ݂. In the third pers. sing. the forms ـܘܼܗܝ, ـܘܼܗ̇ are used in U.; in the third pers. pl. ـܹܝܗܝ. In K. ـܹܗ ـܵܗ̇ are preferred for the singular.

Examples. ܡܲܦܠܘܼܛܘܿܢܝ ܠܝ U. *they are saving me.* ܡܲܦܠܸܛܠܘܿܟ݂ܘܿܢ ܝܘܸܢ *I have saved you* (rare), ܓܲܠܘܼܝܹܘܗܝ ܝܼܠܹܗ *he is revealing it.*

But the past participle is not much used with affixes; the forms in § 50 are preferred, the preterite being used instead of the perfect.

§ 49. The *present participle* (and derived tenses) and *imperative* take the same affixes with ܠ. They are then accented on the penult (except 2 pl. and Condit.), the affix being counted as part of the word (§ 8). The ܠ is omitted generally in Al. Z. and often in Gavilan and elsewhere; everywhere after the first pers. sing.; and in verbs ending in ܠ (usually), ܡ, ܕ̇, after the 3 sing. first present (and similar tenses) and 2 sing. imperative. The 3 sing. affix forms are ـܹܗ, ـܵܗ̇ only; the 3 pl. are ـܘܿܗܘܿܢ U. ـܘܿܗܘܿܢ MB. ـܹܝܗܝ K. Al. Sp.

We cannot usually write ܒܸܬ ܡܲܦܠܸܛܢܝ for *I will save myself* or similar constructions, but must use ܓܵܢܵܐ as in § 48. Yet in Al., in the third person at any rate, such a construction is allowable. Thus

St Matt. xiv. 15 ﻭﺟﺒ ﻛﻤﺎ ﻣﺠﺒﻬﻜﻮ *let them buy themselves food* (ﻛﻨﻤﺎ U. K.). In U. K. we may use this construction in the Imperative thus: ﻭﺟﻒ ﻟﻮﻭ *buy for thyself*; cf. ﻛﺨﻠﻒ *backwards*, lit. *behind himself*, § 67. The O.S. usage is the same as Al. [Note that the O.S. affixes to the Imperative are not found in N.S. The disappearance of the old past and future tenses leads to a great simplification in affixes. On the other hand N.S. has affixes for *them* where O.S. has to use the separate pronouns.]

Examples. ﺑﻪ ﻣﻜﻔﻴﺒﻤ *I will save him* [in Jilu, where the variant ﻣﻜﻔﺪ is used (§ 31), this will be ﻣﺠﻪ ﻣﻜﻔﺪ]; ﺑﻲ ﻣﻜﻔﻴﻪ ﻣﻮ U. ﺑﻲ ﻣﻜﻔﻴﻪ ﻣﻮ Tkh. *thou savedst us*; ﺑﻴﺮ ﻣﻜﻔﻴﻪﻮ U. *you* (pl.) *saved them*; ﺑﻲ ﻣﻴﺪﻤ U. *he is in the habit of saying it*; ﻭﻣﻜﻔﻮ U. or ﻭﻣﻜﻔﻤ K. *sing them* (sing. imp.), ﻭﻣﻜﻔﻮ U. (ﻛﻤﺎ K.) *sing them* (pl.); ﺑﻤﻬﻤﻪﻠﻲ *heal me* Sal. = ﻟﻲ ﺗﻤﻬﻤﻪ U. or ﻟﻲ ﺗﻤﻬﻪ (ﻲ for ﻭ before ﻟ); ﻣﺠﻴﻤ Gaw. *I know him*, § 46.

Note. The affixes in this section are often added even when the object, a substantive, is also expressed. Cf. § 20 (9).

§ 50. *Preterite.* As the preterite is inverted, so that ﻟﻲ ﻋﺠﻴﺖ means *he was left by me* and so *I left him*, § 32 (4), we must express the English objective pronoun by the subjective forms ﺇﻧﻪ: ﺇﻧﻲ: ﺇﻧﺖ etc., abbreviating them in exactly the same way as in the formation of the First present tense, and placing them between the participle and the ﻟ. We thus get, remembering that the fem. of ﻋﺠﻴﺖ is ﻋﺠﻴﺘﺖ, the pl. ﻋﺠﻴﺘﻴﻦ, and that the third person requires no subject-pronoun:

ﻟﻪ ﻋﺠﻴﺖ *he left him*, lit. *he was left by him.*

ﻋﺠﻴﺘﺖ *he left her*, lit. *she was left by him.*

ܫܒܩܗ for ܫ ܐܢܐ ܫܒܩ *he left thee* (m.).

ܫ ܫܒܩܟ[1] for ܫ ܐܢܐ ܫܒܩܬ *he left thee* (f.).

ܫܒܩܢܝ for ܫ ܐܢܐ ܫܒܩ *he left me* (m.).

ܫܒܩܛ[1] (Pthakha sound) for ܫ ܐܢܐ ܫܒܩܬ *he left me* (f.).

ܫ ܫܒܩ for ܫ ܫܒܩ *he left them*, K. Al. Z. Sal. J. (U. below).

ܫ ܫܒܩܟ (or ܟ K.) for ܫ ܐܢܬ ܫܒܩ *he left you.*

ܫ ܫܒܩ for ܫ ܫܒܩ ܡܢ Ti. Al. Sh. Ash. or
ܫ ܫܒܩ for ܫ ܫܒܩ ܡܢ (f. for m.) U. Tkh. } *he left us.*

So for *she left him* ܗ ܫܒܩ; *she left her* ܗ ܫܒܩܬ; and similarly for all persons and both numbers. But we cannot say ܐܢܬ ܠܟ ܫܒܩܬ for *thou hast left thyself* (§ 48), but must say ܫܒܩܬ ܠܟ ܐܢܬ ܠܟ lit. *thy self has been left by thee* [ܐܢܬ is feminine].

It will be noticed that for *he left the woman* we should say ܫܒܩ ܠܗ ܠܐܢܬܬܐ; for *he left the men* we should say ܫܒܩ ܠܗ ܠܓܒܪܐ K. etc., and this is the usual construction. But ܫܒܩ ܠܗ ܠܐܢܬܬܐ (ܠܓܒܪܐ) is also used, § 31 (4). If the object precedes the verb, we must almost always use the former construction.

In O.S. also the absolute state of the past part. is used with the pronouns, but the contractions are not the same as in N.S.; they are those given in § 32 (1). Thus ܫܒܩ: ܫܒܩܬ: ܫܒܩܬ: ܫܒܩ: ܫܒܩܬ etc.

In the above forms (except 2 pl.) the accent is on the syllable immediately preceding ܠ, the whole being treated as one word.

[1] In the village of Digalah these are frequently used for the masculine, cf. § 31 (First present tense).

There is an important variation in U.: ܩܛܠܘܗܝ with a strong accent (*shwiqĕli*), for ܩܛܠܘ̣ܗܝ. This seems to be due to a false analogy, the affix form of § 11 being added on. Nöldeke (§ 104) suggests that this is ܩܛܠܘ̣ܗ̈ܝ, the definite state for the absolute, giving Zlama its second sound. But in U. this second sound is rare, and only occurs in a few words like ܬܪ̈ܝܢ *two*, ܐ̈ܚܪ̈ܢ *other* etc.; never in the plurals. Indeed this plural ending in most districts has the first Zlama sound. And the strong accent would point to the affix form ـܗ̣ which itself has this strong accent, § 8 (2).

Except in the third person, sing. and pl., these forms are not much used in U. in colloquial conversation.

In all districts for *he left him* we can treat ܫܒܩ ܠܗ as an active verb and add on pronouns: thus—ܫܒܩ ܠܗ ܠܗ csp. Al., or ܫܒܩ ܠܗ ܒܗ K.; so ܐ̈ܡܪ̈ ܠܗ ܠܗ *he told him* K. This, though not very grammatical, is an expedient to avoid the ambiguity of ܫܒܩ ܠܗ meaning *he left* as well as *he left him*. In U. this is carried a step further, and we can add on ـܢ, ـܟ : ـܟ̣ etc. to all persons and both numbers. Thus ܫܒܩ ܠܢ ܟ̣ ܠܢ *you* (pl.) *left me*. More rarely we may express the same thing with ـܒ, as ܫܒܩ ܠܢ ـܒ. This method is also much in use in Al.

Second Conjugation.

ܦܩܚ ܠܗ *he healed him.*

ܦܩܚ ܠ̈ܗ *he healed her.*

ܦܩܚ ܠܟ *he healed thee* (m.).

ܦܩܚ ܠ̈ܟ *he healed thee* (f.).

ܦܩܚ ـܢ *he healed me* (m.).

ܦܩܚ ـ̈ܢ *he healed me* (f.), (second Mim with Pthakha sound).

ܟܕ ܡܚܝܗܒ J. K. Al. Z. Sal.
ܟܕ ܡܚܝܗܒܢ U.
} *he healed them.*

ܟܕ ܡܚܝܗܒܟ *he healed you* (Nun often omitted in K.).

ܟܕ ܡܚܝܗܒ U. Tkh.
ܟܕ ܡܚܝܗܒܢ Ti. Al. Sh. Ash.
} *he healed us.*

Verbs ܠܐ: *first conjugation.*

	O.S., Al. Z. K.	U.
he revealed him	ܟܕ ܓܠܐ [1]	ܟܕ ܓܠܐ
he revealed her	ܟܕ ܓܠܬ (O.S. ܐ)	ܟܕ ܓܠܬ
he revealed thee m.	ܟܕ ܓܠܟ [1]	ܟܕ ܓܠܝܟ
he revealed thee f.	ܟܕ ܓܠܟܝ (O.S. ܐ)	ܟܕ ܓܠܟܝ
he revealed me m.	ܓܠܝ [1] (O.S. ܟܕ ܓܠܢ)	ܓܠܝ
he revealed me f.	ܓܠܝ [2] (O.S. ܟܕ ܓܠܢ)	ܓܠܝ [2]
he revealed them	ܟܕ ܓܠ [1] (O.S. ܟܕ ܓܠܘ)	ܟܕ ܓܠܘܗ
he revealed you	ܟܕ ܓܠܟܘ [1] (or without ܘ)	ܟܕ ܓܠܟܘܢ
he revealed us	ܟܕ ܓܠܝ [1] or ܟܕ ܓܠ (O.S. ܟܕ ܓܠܢ)	ܓܠܢ

In the second person forms ܐ in Tkh.

Verbs ܠܐ: *second conjugation.*

ܟܕ ܡܚܒܐ *he hid him.*
ܟܕ ܡܚܒܬ
ܟܕ ܡܚܒܟ K. Al. Z. (ܡܚܒܝܟ U.).
ܟܕ ܡܚܒܟܝ

ܟܕ ܡܚܒܝ K. Al. Z. (ܡܚܒܘܗ U.).
ܟܕ ܡܚܒܝܗ K. Al. Z., or without ܗ (ܡܚܒܘܗ U.).

[1] Second Zlama sound.

[2] Pthakha sound.

ܡܟܝܒܝܢ K. Al. Z. (ܡܟܝܒܝܢ U.).	ܡܟܝܒܢ ܟ (or ܡܟܝܒ) K. (ܡܟܝܒܢ U.).
ܡܟܝܒܢ Pthakha sound.	

So Pthakha verbs (§ 42), e.g. ܦܬܚ : ܡܦܬܝܢ U. *he quickened me.* And so quadriliterals, e.g. ܟ ܡܟܦܕܡܫ K. (ܡܟܦܕܡܫ U.) *he understood us.*

Verbs ܠܐ are similar: thus ܟ ܫܡܥ *he heard him*, ܟ ܫܡܥܢ U. ܟ ܫܡܥܢ Ti. Ash. ܟ ܫܡܥܢ Al. Z. *he heard her*, ܟ ܫܡܥ Tkh. or ܟ ܫܡܥܝ Ash. or ܟ ܫܡܥܝ U. *he heard thee* m. etc.

And in the second conjugation: in U. with ܒ, as ܟ ܡܟܝܒܡܢܢ *he assembled us*, ܟ ܡܟܝܒܡܢܝܢ *he assembled them.* But in K. Al. without ܒ, as ܡܟܝܒ, as ܟ ܡܟܝܒ : ܟ ܡܟܝܒܢ : ܟ ܡܟܝܒܝ : ܟ ܡܟܝܒܟ : ܡܟܝܒܝ : ܡܟܝܒܢ (Pthakha sound): ܟ ܡܟܝܒ (or ܡܟܝ'): ܟ ܡܟܝܒ (or without ܒ, also ܡܟܝ'): ܟ ܡܟܝܒ or ܟ ܡܟܝ.

Note. (1) The indirect object may often be represented by the affixes. Thus from ܒܥܐ *to ask* (a question) which takes ܠ after it (§ 71) we have ܒܥܝܬ ܠ *I asked her.* So ܐܢܐ ܡܫܕܪ ܠܟ *I am giving you* (pl.).

(2) The second preterite takes affixes like the first. Thus ܟ ܩܛܠ ܩܛܠܬ *he nearly cut it* (f.) *off.*

(3) A very common Upper Tiari usage is

ܩܛܠ ܠܗ ܟ or ܩܛܠ ܟ *I have killed him.*

ܩܛܠ ܠܗ ܟ or ܩܛܠ ܟ *I have killed her.*

ܩܛܠ ܠܗܘ ܟ or ܩܛܠ ܟ *I have killed them.*

And so for all persons and both numbers, of both subject and object.

Use of the Tenses.

§ 51. *Tenses derived from the present participle.*

(1) The *first present* is rarely used, as it is in O.S., as an ordinary present in a simple sentence: and when thus used in the translation of the Bible into the Urmi dialect it is an archaism; as in St Matt. iii. 2 ܐܘܕܘ ܐܡܪ ܗܘ *and he saith Repent.* This is not colloquial [see below (3)] except in the verb ܨܒܐ *to wish*, which is thus used, as ܨܒܝ ܐܙܠ *I wish to go* (ܒ omitted).

(2) The same with ܗܘܐ, as an ordinary past, is likewise archaic, e.g. St Matt. iii. 1 ܘܟܪܙ ܒܡܕܒܪܐ ܕܝܗܘܕ ܗܘܐ ܐܡܪ ܗܘ *and he preached in the wilderness of Judæa.*

(3) The *habitual present*, with ܒ, ܒܝ, or ܕ (see p. 82, also § 119) prefixed, or in Ti. and Ash. without prefix, is very common. Thus ܒ ܦܫܝ = *he finishes* (as a habit), but ܒܥܕ ܠܡܫ *he is finishing* (now). But in Al. this tense is constantly used for the second present. After a negative the prefix disappears except in Al., § 33. This tense is also frequently used as a historic present, in narration. In a few verbs it is also used as a simple present; as ܒ ܨܒܐ *he wishes*, ܒ ܝܕܥ *he knows*, ܒ ܡܟܝ *he can*. Cf. ܒ ܗܘܐ or ܒ ܐܬܝ *it may be = perhaps.*

(4) With ܗܘܐ this tense becomes a habitual imperfect: as ܒ ܐܙܠ ܗܘܐ *I used to go.*

(5) The *future* (with ܒܗ U. K. or ܒܚ Al. K. [esp. before ܐ, ܗ] or ܒ Al. Z. Sal. or ܒ [before ܐ, ܗ] Ash. or without prefix in Ash. and often Ti. Z. and more rarely elsewhere; the negative without prefix except in Al. where ܕ is used as ܠܐ ܩܛܠ *I will not kill*, and except sometimes in U. and Ti. where we have ܠܐ ܒܗ ܩܛܠ) cor-

responds to a common usage in later ecclesiastical Syriac, where the present participle replaces the old future, as ܠܐ ܟܦܝܢ ܐܢܚܢܐ *we will not deny Christ* (Martyrs' Anthem, Tues. even.) = ܠܐ ܟܦܢ ܐܢܚܢܐ N.S. or ܠܐ ܟܦܢ Al. Cf. below (10). So Rev. xvii. 7 etc. O.S.

ܒܗ is not prefixed to questions of the form ܐܝܟܐ *shall I go?* i.e. *do you wish me to go?* ܩܡ *shall I get up?* Another future may (more rarely) be formed by ܐܬܝ ܥܡ U. K. or ܥܬܝܕ ܐܬܝ Al. *to be about* (lit. *ready*), as ܐܢܐ ܗܟܝ ܐܬܝ ܥܡ (or ܐܬܐ) *he is about to come.*

(6) The same with ܐܦ is a conditional, or is the equivalent to the future in *oratio obliqua*, as ... ܕ ܐܦ ܐܬܐ ܒܗ *he would come if...* (§ 60), ܐܦ ܐܬܐ ܒܗ ܐܡܪ *he said he would come*, but see § 66.

(7) The form of the preterite with ܒܕܪ, as ܒܕܪ ܦܨܐ *he finished* (for variations see p. 82) is much used in Al., rarely elsewhere except with objective affixes (and then not very often, see § 50), and never in Ti. Ash. With a negative the prefix is retained.

[*Note.* The prefixes ܒ : ܠ : ܒܗ : ܒܕܪ etc. are not necessarily repeated when two verbs are joined by ܘ : as ܒܗ ܐܬܐ ܘܐܙܠ *they will come and go.* But we may say ܐܝܟܐ ܘ here.]

(8) The First present is constantly used in relative and subjoined clauses where no time is expressed, after certain conjunctions, or after such verbs as ܨܒܐ *to wish*, ܦܩܕ (ܦܩܝܕ) *to command*, ܝܟܠ *can*, ܠܙܡ *must*, ܟܝܪ *must*, ܐܝܬ ܠܗ *ought*; ܕ being usually prefixed, but often omitted after ܠܙܡ : ܨܒܐ : ܝܟܠ and always after ܕ *if*. Thus ܐܬܐ ܕܝܟܠ ܒ *he can come*, ܐܙܠ ܠܙܡ *he must*

come, ܐܬܐ ܟܐܡ *id.,* ܕܚܙܝܢܝܗ ܐܬܐ *when I see him,* ܐܢ ܨܒܐ ܐܬܐ *if you please* (sing.), ܐܬܐ ܩܝܡ (ܩܡ K.) *bid him come,* ܟܠ ܕܩܪܐ ܐܬܐ *everyone who reads.* Rarely this construction is used with ܫܪܝ *to begin,* see § 57. This tense has not a potential force; for *I may go,* see § 29 (20).

In O.S. we have the same usage. Thus: ܟܕ ܕܕܝܢܟ ܒܝ ܡܬܕܝܢ *when thy justice judges us,* ܒܝܘܡܐ ܕܕܝܢܟ ܡܬܕܝܢ *in the day when thy Majesty shines forth.*

(9) In these cases if a past precedes, ܗܘܐ must ordinarily be added, especially in U. where the sequence of tenses is more closely followed than elsewhere; as ܐܬܐ ܗܘܐ ܐܬܐ ܡܟܝܠ ܐܝ *he could come,* ܐܬܐ ܗܘܐ ܐܬܐ ܠܗ ܡܬܦܩܕ *he bade him come.* But in Al. it is very often omitted; as ܐܬܐ ܒܗܘ ܒܪܡܘ.... ܟܒܝܫ ܒܪܡܘ ܕܡܒܗ *they beckoned to their companions to come and help them,* St Luke v. 7 [ܐܬܐ ܗܘܐ ܡܫܬܘܕܥ ܒܗ... ܟܒܝܫ ܒܪܡܘ ܕܡܒܗ U.], and so sometimes in K.

(10) This present is used for an imperative of the first and third person, as ܢܐܬܐ *let him come.* This is common in O.S. though the old future is the usual substitute for these persons of the imperative, the imperative itself having only the second person. Thus in the service books we have constantly such rubrical directions as ܢܐܡܪ *let him say* (N.S. ܐܡܪ): ܢܥܢܘ *let them answer* (N.S. ܡܬܝܒܘܢ U. ܡܬܝܒܘܢ K. ܥܢܘ Al.), ܢܥܒܕ *let him make the sign of the cross* and so on. In N.S. ܣܒܘ (lit. *suffer,* imp. of O.S. ܣܒܠ) [or without ܐ] or ܐ ܒܥܘܢ ܣܒܘ (ܣܒܘ Al.), which are not changed even if more than one person is addressed, are often prefixed, as ܐܬܐ ܣܒܘ (or ܢܐܬܐ ܣܒܘ) *let him come.* So we have sometimes ܐܬܝ *come* in Al., see ܐܬܐ § 46. This tense is also

used in the second person to denote a prohibition (= O.S. ڪَلَ with the future) and also to denote a positive command weakly or politely expressed, as ڪِيهْ خَيْهْ *pray tell it*. For the difference between ڪَلَ خَيْهْ and ڪَلَ حكِ see § 39.

(11) This tense is used with ڤ خَخَكَّرْ U. *would that* = ڤ يِخِيَّرْ U. K. or ڤ مِخُوبِ Tkh. or ڤ مِخُوبِيعِ Ti. (hard Kap) or ڤ حفِ Al. (O.S. ڪَبِ or ڪَهْهَكَ); as (*a*) يَصَوْ جَيْهْ خَخَكَّرْ *would that he would come*; (*b*) يَصَوْ جِمْهْ لِهِيْ خَخَكَّرْ *would that he had come*.

(12) For its use in protasis and apodosis see § 60; for the rendering of the English participle see § 58.

§ 52. *Second present.* This denotes an act going on at the present time, as ڤ يِڪَدَّنْهْ *I am finishing*; but it may be a single and not a continuous act, as ڤ يِمِسْكَ *I say*. In some verbs a present act denotes also a habit, as ڪِبْ يِدَمَّكَ *he dwells*. Occasionally this tense denotes a future, as ڤ يِجَيْهْ *I am coming*, i.e. not only *I am on my way* but *I will come*. This tense is not much used in Al. where the habitual present replaces it, § 51 (3).

It is frequently used where the English has *will* = *is willing*; as ڪِبْ لَا مِخَسَّكَ *he will not go* (is not willing to go); so ڪِبْ لَا مِخَسَّكَ لَا هِبِ تَدَّبَرْ *he will not sell* (lit. *give*) [*it*] *for two grans*.

§ 53. *The imperfect* denotes (*a*) an act formerly in progress, (*b*) a former wish or intention; but not a habit. Thus يَصَوْ جِمْ ڤ يِجَخَّرْ *I was in the act of going* or *I was just about to start*: but not *I used to go* (يَصَوْ لُمِكْ جِمْ).

§ 54. *The preterite* properly denotes an action done at a particular past time. But it is frequently used loosely for a perfect or pluperfect; as لِبِلْ لَمِبْ جَيْهْ *you have come in peace* (*are welcome*).

ܟܕ ܐܬܐ ܒܬܪ ܗܘ *after he had come.* So often in dependent sentences.

It is used prospectively for an immediate future. A man seeing another at a distance about to arrive will say ܟܕ ܐܬܐ *he has come*, i.e. *he is coming, he is in sight.* So the Turkish preterite *galdi* is used, cf. Modern Greek ἔφθασε. A sick man, or one in peril, says ܐܝܬ ܠܝ *I am dying.* [With this compare the habit a servant has of saying ܟܕ ܡܙܕ *it is ready*, when anything is ordered, meaning that he will set about getting it ready.] When a man asks for information and understands the answer, he says ܝܕܥ ܠܝ *I knew = I comprehend.*

The preterite very frequently denotes pure hypothesis, § 62.

§ 55. *The perfect* is not so much used in U. as the preterite which often replaces it (§ 54). It is used both actively and passively; thus ܟܕ ܓܠܝ = *he has revealed* or *it is revealed.* In K. it is very common as rendering the passive.

In several cases the perfect denotes a present result. Thus: ܟܕ ܩܝܡ *he has come to a standstill = he is standing*, ܟܕ ܡܬܟܒ *he has laid himself down = he is in bed* [ܟܕ ܡܬܬܟܒ = *he is getting into bed*]. Similarly we have ܟܕ ܟܦܢ *he is hungry*, ܟܕ ܨܝܐ *he is thirsty*, ܟܕ ܢܡܣ *he is asleep*, ܟܕ ܨܐܡ *he is fasting*, ܟܕ ܥܨܒ *he is sorry*, ܟܕ ܫܪܝ *he remains*[1], ܟܕ ܥܝܐ *he is tired*, ܟܕ ܥܪܩ Ti. *he is perspiring* [elsewhere the second present], ܟܕ ܪܟܒ *he is riding* U. only (see § 46), ܟܕ ܣܟܬ or ܟܕ ܫܬܩ *he is silent.* We see the same thing in many cases where the past participles have become simple adjectives: as ܟܕ ܡܬܩ *it is sweet*, from ܡܬܩ *to be* or *become sweet.* We may compare the Greek perfects ἐγρήγορα, οἶδα, ὄλωλα, etc.

[1] So ܫܪܝܐ ܟܕ *the remainder* (also ܒܬܪܐ as O.S.).

§ 56. *The pluperfect* denotes an action finished at some past time, but it is often replaced by the preterite, § 54.

As the perfect often denotes a present result, the pluperfect denotes a past result, as ܐܬܟܒ ܗܘܐ *he had laid himself down = he was in bed.* The ܗܘܐ is sometimes omitted in a subjoined clause, as ܒܝ ܩܝܡܝܢ U. *I saw them standing* [not very common colloquially] § 58 (1); cf. O.S. ܘܚܙܝܬ ܫܡܝܐ ܕܐܬܦܬܚ *and I saw heaven opened*, Rev. xix. 11.

§ 57. *Verbal noun.*

(1) This does not usually represent the English infinitive after *can, must, command* and the like, see § 51 (8); but occasionally it does so, and after ܫܪܝ *to begin*, ܝܗܒ ܐܝܕܐ *to begin* (lit. *pour hand*), it is almost always so used, usually with ܠ, more rarely with ܒ; as ܫܪܝܬ ܠܡܐܡܪ *I began to say* (or ܐܡܪܬ). But in Al. we have the other construction here: thus St Luke iii. 23 ܗܘܐ ܫܪܝ [ܗܘܐ] ܗܘܐ *he began to be.* So very rarely in U.

(2) With ܐܘܣܦ *to increase*, it is employed as the equivalent of the O.S. construction with ܬܘܒ:—ܐܘܣܦ ܗܘܐ ܠܓܠܝ *he revealed yet again.* But this is not colloquial.

(3) It is used simply as a substantive, § 76 (1). In this case it may govern an object directly, [which often precedes it, especially if it is of the first conjugation]; or more rarely, as any other substantive, with ܕ; thus ܙܒܢ ܠܟܘܠ ܣܘܥܕܐ *dinner time* (*time of eating bread*). It would be possible to say ܙܒܢ ܠܟܘܠ ܣܘܥܕܐ (or ܙܒܢ ܠܟܘܠ ܕܣܘܥܕܐ), especially in Al., but in U. K. ܠܟܘܠ would naturally be substituted, § 76 (3). So ܫܒܩ ܗܘܐ ܡܢ ܩܛܠ ܠܒܢܝ *he stopped having the children killed* (or ܡܢ ܕܩܛܠ ܠܒܢܝ). Instead of the verbal noun we have a finite verb in the following:—ܡܢ ܗܠܟ ܠܓܒ ܐܢܫܐ ܗܠܝܢ *instead of these men going.* In ܠ verbs the form ܠܡܟ

is preferred to ܠܡܶܟ̰ when it is used as a simple substantive not followed by ܕ and another noun (U. Q. Sal. Gaw.). Thus ܐܶܬܝܬ ܠܡ ܩܪܝܢ ܕ ܐ *I came to read* (*for reading*), i.e. *to learn*, at school: but we should have ܩܪܝܢ ܕܟܬܒ̈ܐ *reading books:* in U. more often ܩܪܝܢ here.

(4) It is used participially (in the first conjugation with ܒ), the particles ܗܫ *just*, ܥܕ (esp. K.) or ܥܕܡܐ Al. *whilst*, ܠܐ *yet* or ܗܫܐ K. Al. *now* and the like being often prefixed; or with the conjunction ܕ, the substantive verb being omitted. It is often repeated for emphasis or intensity. Thus: ܚܙܝܬ ܠܗ ܒܐܝܬ̰ *I saw her coming* (or ܐܝܬ̰), ܥܕ ܡܩܛܠܝܢ *whilst causing to be killed*, ܠܐ ܠܐ ܐܝܬ̰ *while not yet coming*, ܗܘ ܐܙܠ ܡܓܪ ܡܓܪ ܒܟܦܪ̈ܐ *he went round the villages perpetually singing.* The ܒ is sometimes omitted from the verbal noun, as ܨܦܪ ܕܢܗܪ *daybreak.*

(5) It is added on to all the tenses, especially in K., for emphasis or intensity; as ܣܓܝ ܒܗ ܐܬܝܠ *it greatly increased* (not ܐܬܝܠ as often printed); ܗܘ ܡܣܟܝ ܡܣܟܝ *he is hasting greatly.*

(6) It expresses, with ܠ, the English infinitive except as noted above (1); it even expresses a purpose, though this may also be expressed by the present with ܕ ܐ *in order that*, or its variants, § 72. Also occasionally with ܠ it is an ordinary substantive, as above (3); thus ܡܢ ܠܡܣܒ (or ܡܢ ܕܠ) *from taking*, ܡܢ ܠܡܟܬܒ *from subduing:* so also ܡܢ ܠܡܣܒ ܘܠܡܬܠ *from taking and giving.* Cf. ܠܐ ܫܦܝ ܠܡܣܒ ܢܥܠܘܗܝ *I am not worthy to bear his shoes*, Matt. iii. 11.

§ 58. *Rendering of the English participle, used absolutely.*

(1) *Present participle.* This is not rendered by the Syriac present participle except in the rare cases when the latter is 'in

construction' as in § 16. Even in O.S. the participial use of the present participle not 'in construction' is not very common; though we have ܕܐܢ ܐܢܬ ܚܙܐ *that thou mayest be seeing*, Rev. iii. 18, N.S. ܕܬܚܙܐ ; so ܗܟܢܐ ܥܒܕ ܐܢܬ *thus be ye doing*, 1 Cor. xi. 25 = ܗܟܢܐ ܥܒܕ ܐܢܬ N.S. The English present participle, standing absolutely, is rendered either (*a*) by a conjunction or relative and finite verb, as ܟܕ ܚܙܐ ܠܗ *when he sees him coming*, St John x. 12 (O.S. similar); or (*b*) by the verbal noun as in § 57 (4). We must however distinguish the English noun of action and participle which are of the same form; thus *he saw me coming* (part.) ܚܙܢܝ ; but *he saw my coming* (noun) ܚܙܐ ܠܝ. But in the case of an intransitive verb we may use the past participle, though only in the following construction: ܚܙܢܝ ܠܗ ܩܐܡܬ *I saw her standing* (or ܩܝܡܬ).

(2) *Past participle, active.* This is rendered by a separate clause, as *having seen the affair, he told me* = ܐܡܪ ܠܝ ܗܘ ܕܚܙܐ ܠܡܠܬܐ. And very rarely with a transitive verb past part. ܚܙܝܢܝ ܠܗ ܣܒܠ ܛܥܢܐ *I saw them having taken* (*loaded with*) *burdens*.

(3) *Past participle, passive.* This is rendered by the past participle in Syriac. The particles of § 57 (4) may be prefixed.

§ 59. *The Imperative* has only the second person, and the other persons are expressed by the first present; the second person is also thus expressed when a prohibition, or a weak or polite positive command is intended, § 51 (10). A prohibition, 2 pers., may be also expressed by the imperative with ܠܐ, unlike O.S. This denotes the prohibition of a single action, while the first present with ܠܐ denotes that of a continued action. Thus a man seeing a boy running would shout to him ܠܐ ܬܒ *do not stop;* but sending a boy on a message in haste he would say ܠܐ ܬܒܝ. But this is not a hard and fast rule.

The Syriac imperative is much more used than the English, and does not denote any incivility; it is often used by an inferior to a superior. A man speaking to a servant or inferior would always use the Imperative where in English he might say *Will you?*

§ 60. *Conditional clauses. Protasis and apodosis.*

(1) A probable hypothesis, neither implying affirmation nor negation. *If he comes I shall see him* = ܐܚܙܐ ܠܗ : ܐܬܐ ܐܢ (ܐܢ is sometimes omitted); or ܐܚܙܐ ܠܗ : ܟܕ ܐܬܐ ܐܢ; or rarely ܟܕ ܐܬܐ ܐܢ : ܫܦܝ ܠܝ.—ܐܢ ܗܕܐ ܕܫܡܥܬ ܥܠ ܓܒܝ ܕܦܫ ܠܝ ܐܢ *if this is so, I rejoice.* So *If he has come, I shall see him* = : ܐܬܐ ܐܝܟܐ ܐܢ ܐܚܙܐ ܠܗ; or ...ܟܕ ܐܬܐ ܐܢ.—*If he came, James saw him* (i.e. *I do not know how the fact lies*) = ܟܕ ܐܬܐ ܐܢ : ܝܥܩܘܒ ܚܙܐ ܠܗ ܐܢ.

(2) Pure hypothesis. *If he came* (or *If he were to come*) *I should see him* = ܟܕ ܐܬܐ ܐܝܟܐ ܐܢ : ܐܚܙܐ ܠܗ ܐܢ; or : ܟܕ ܐܬܐ ܐܢ ܐܚܙܐ ܠܗ as above. ܐܢ is sometimes omitted: as ܐܢ ܥܒܕ ܗܟܝ ...ܐܢ ܥܒܕ ܗܟܝ ܠܐ. ܛܒ : ܐܝܟܐ *if you do thus, well; if not...* The preterite is also much used with ܐܦܠܘ *although;* the apodosis is then often introduced by a redundant ܐܠܐ *but* (cf. ἀλλά used similarly after ἐάν and εἴπερ, 1 Cor. iv. 15, viii. 5).

(3) Implying negation. *If he had come I should have seen him* = ܟܕ ܐܬܐ ܐܝܟܐ ܐܢ : ܐܠܐ ܐܬܐ ܐܝܟܐ ܐܢ; or for the apodosis ܝܥܩܘܒ ܐܝܟܐ ܐܢ ܐܚܙܐ ܠܗ; or more rarely for the protasis ܐܠܐ ܐܢ. ܐܝܟܐ. So, ܕܫܡܥܬ ܐܝܟܐ ܐܢ ܐܚܙܐ ܠܗ : ܟܕ ܐܬܐ ܐܝܟܐ ܐܢ *if he had been here I should have gone;* ܐܝܟܐ ܛܒ : ܐܠܐ ܐܬܐ ܐܝܟܐ ܐܢ *if he had come it would be well.*

§ 61. *Temporal clauses* are ordinarily expressed as in English. But an English perfect after *when*, which is in effect a future perfect,

may be expressed in four ways. Thus, *when the sun has set* (= *shall have set*) = ܡܰܕ݂ܡ ܠܶܥ̈ܠ ܕܶܢܥ̈ܕ̈ܐ ܫܡܫܐ or ܫܡܫܐ ܟܕ ܢܥ̈ܕ̈ܐ (loosely) or ܫܡܫܐ ܠܶܥ̈ܠ ܕܶܢܥ̈ܕ̈ܐ. A very common method, however, of rendering this is to replace the temporal clause by another; thus, ܫܡܫܐ ܢܥ̈ܕ̈ܐ : ܐܙܠ ܐܢܐ ܗܫ̈ܐ *let the sun set, then I will go.* After ܗܫ̈ܐ there is often an aposiopesis; as ܐܙܠ ܐܢܐ ܗܫ̈ܐ : ܐܝܟܡܐ ?—ܐܙܠ ܐܢܐ ܗܫ̈ܐ ܕܐܬܐ *When will you go?—I shall go when he comes.* With this we may compare the method of expressing *the day after to-morrow* and *the day before yesterday.* The translation of both is ܫܠܝܬܝ ܡܢ K. or ܫܠܝܬܝ ܡܢ U., lit. *the other day.* But a Syrian will generally be more exact, and say ܫܠܝܬܝ ܡܢ : ܠܡܚܪ ܟܕ U. [: ܩܕܡ ܟܕ ܫܠܝܬܝ ܡܢ K.], which stands both for *not to-morrow but the next day,* and *not yesterday but the day before* (§ 67). So for *Monday week* we generally have ܫܠܝܬܝ ܗܕܐ ܒܫܒܐ : ܗܕܐ ܒܫܒܐ ܟܕ U. [K. similar] = *not this, but the other Monday.*

In Al. a temporal clause is sometimes replaced by the verbal noun, thus ܗܫܐ ܠܐ ܒܪܟ̈ܐ ܟܕ ܡܬܚܕ̈ܝܢ lit. *now they without blessing* = *before they were married,* St Matt. i. 18. This would not be possible in U.; they would usually say ܠܐ ܡܛܠ ܕܟܬܒ ܟܬܘܒ ܡܬܚܕ̈ܝܢ but they might say ܗܫܐ ܟܕ ܠܐ ܡܬܚܕ̈ܝܢ lit. *as yet they not blessed* [all ܕ].

The preterite is used in a temporal clause if there is uncertainty, as ܟܕ ܐܬܐ ܠܒ ܐܙܠ ܐܚܙܝܗ *after I have come* (if ever I do come) *I shall see him.* This is equivalent to ܐܢ ܐܬܐ ܠܒ ܐܙܠ, § 60. So also if no particular time is referred to and a general case or hypothesis is intended.

An English temporal clause is often rendered by the noun of action, as ܒܗܦܟܗ *when I returned, return, was returning,* ܟܕ ܗܦܟܬ *after I have (had) returned,* ܥܕ ܕܐܬܐ *till I come (came).* The

noun of action is thus more used than the English noun. But the finite verb might readily be used in Syriac in these cases.

When is replaced by a periphrasis in cases such as the following: ܐܰܟ ܗܳܘ ܙܒܢܐ ܕܐܢܬ ܐܝܟ ܕܐܢܬ ܗܳܘ ܙܒܢܐ *as when you were here*, lit. *as that time that you were here.*

§ 62. *Absolute hypothetical clauses.*

(1) The preterite is much used to express a possibility where no protasis is attached, as ܐܝܠ ܕܡܝܬ ܐܢܐ *perhaps I might die* (or without ܐ). ܐܙܠ ܐܢܐ ܕܡܐ ܐܝܠ ܕܐܬܐ ܗܘ : ܐܙܠ ܐܢܐ ܠܐܬܪܗ *I will go and visit him in case by chance he has come.*

(2) The conditional is used as in English where *would = were about to.* ܐܟ ܗܳܘ ܐܙܠ ܐܝܟ ܕܐܙܠ *as if he were about to go (would go).*

(3) The preterite is also used to denote pure hypothesis in the following: ܛܒ ܠܡ ܢܕܪ ܡܢ ܕܢܕܪ ܘܠܐ ܢܫܠܡ ܡܢ ܕܢܕܪ ܘܠܐ ܫܠܡ *It is better that thou shouldest not have vowed than that thou shouldest vow and not pay*, cf. Eccles. v. 5.

§ 63. *Impersonal verbs.*

(1) These are generally in the feminine, but sometimes, especially in Al., in the masculine. [The O.S. rule is similar.] Thus ܐܝܟ ܟܬܒܬ ܗܝ and ܐܝܟ ܟܬܒ ܗܘ both express *as it is written.* So ܒܝܫܬܐ and ܒܝܫܐ both express the abstract idea of *evil* (subst.), though the latter is more common. It is interesting to note that the East Syrians take the ܒܝܫܬܐ of the Lord's prayer personally as *the Evil one*, and paraphrase it frequently in their service-books *the Evil one and his hosts* ܒܝܫܬܐ ܘܓܢܘܕܗ.

Examples of masculines: ܐܝܠ ܠܝ ܕܫܠܡ, the preterite, *it is finished by me = I finished*, ܐܝܠ ܠܝ ܕܐܒܕ (or ܒ) *it lost on me = I have*

lost my head (also fem.), ܫܦܝ ܠܟ *may it be pleasant to you*, see § 75 and ܫܦܝ § 46.

Examples of feminines: ܒܗ ܟܕ ܚܫܒ ܠܝ *In him I am well pleased*, lit. *in him it pleased me*, St Matt. iii. 17. So ܚܫܐ ܠܟ *if you please*, ܟܠܗ ܚܫܐ *bravo!* § 73.

(2) Some verbs which in English are impersonal may take a subject in Syriac. Thus ܡܛܪ ܒܕܟ ܒܕܟ or simply ܡܛܪ ܒܕܟ *it rains*. So we have ܡܛܪ ܒܕܟ ܬܠܓ *it snows*; ܡܛܪ ܒܕܟ ܒܕܟ *it hails*, ܡܛܪ ܒܕܟ ܢܦܫ *it blows*, ܒܕܟ ܒܕܟ ܪܥܡ (K. ܡܛܪ) *it thunders*, ܡܛܪ ܒܕܟ ܒܕܟ *it lightens*, ܡܛܪ ܒܕܟ ܥܠܡ (or ܡܛܪ) *it rains*, lit. *the world is raining*, ܡܛܪ ܒܕܟ ܥܠܡ *it is stormy*.

(3) ܒܕܟ (Turk.) *must*, generally stands without ܡܛܪ, ܟܝܦ (Arab.) *must* and ܠܐܝܩ (Arab.) *ought*, generally with it. They are thus conjugated:—ܒܕܟ ܐܙܠ ܒܕܟ *I must go*, ܟܝܦ ܡܛܪ ܐܙܠ *id.* In Al. we have ܚܟܝܦ = ܟܝܦ ܒ. After ܠܐܝܩ we may insert a pronoun, as ܠܐܝܩ ܐܢܬ ܡܛܪ U. (ܠܐܝܩ K. Al.) *you ought*. These words may be used with a negative, especially ܟܝܦ, as ܠܐ ܡܛܪ ܟܝܦ *it is not necessary*; this must be distinguished from ܠܐ ܫܘܐ ܚܫܒ *he was not obliged*, which is a personal verb; the latter implies that nothing was lacking. ܟܝܦ and ܒܕܟ may be used as simple adjectives and may occasionally take the first plural. ܠܐ ܢܚܢ ܒܕܟ *they are not necessary* (or ܒܕܟ: or the singular of either). For the lengthening of the vowel in the plural see § 18 (xiii). For ܟܝܦ with affixes see § 20 (7). ܠܐܝܩ implies moral obligation; and if this is not the idea of *ought* we must render by ܟܝܦ or ܒܕܟ.

Thus ܟܬܝܒ ܗܘܝܬ ܠܗ ܗܟܢܐ *they ought to be here*, i.e. I should have expected it. Also in referring to a past event they often are used for ܗܘܝܬ, as ܐܡܪ ܠܗ ܗܟܢܐ ܗܘܝܬ ܠܟ ܟܬܝܒ *you ought to have gone.* ܟܬܒ is used both in U. and K.: ܟܬܝܒ in U. only.

(4) For *it is I* and the like see § 29 (19); for ܐܢܐ, ܐܢܗ, § 29 (11).

(5) We may notice ܡܫܟܚ ܠܗ ܐܝ *it may be = perhaps* [or *it is possible* which is also rendered by ܡܨܝ ܠܗ ܐܝ § 29 (10)] and ܐܬܪܚܫ ܠܗ *it may happen = perhaps;* the ܐܝ is usually dropped, even in K. If this is used as a verb in U. it is ܐܬܪܚܫ; in K. ܐܬܪܚܫ, see §§ 36, 87 *c.*

(6) In Al. and sometimes K. ܒܥܝ is used impersonally for ܨܒܐ *to wish*, which in Al. usually = *to love.* Thus ܠܝ ܐܡܪ ܒܥܝ *I wished.* Also *to be pleased;* as ܒܗ ܒܥܝ ܠܗ ܒܗ ܒܥܝ ܠܝ Al. *if it pleases him* (God) *in him* (Christ) = *if he will have him*, St Matt. xxvii. 43; ܒܟ ܒܥܝ ܠܟ ܒܗ ܒܥܝ Al. *In thee I am* (lit. *was*) *well pleased*, St Luke iii. 22.

(7) ܠܐ ܚܫ or ܚܫ ܠܐ = *far be it from me*, usually followed by ܕ and the first present. Thus ܠܐ ܚܫ ܠܟ ܕܐܟܕܒ ܠܐ O.S. = ܠܐ ܚܫ ܠܟ ܕܐܟܕܒ ܠܢ N.S. *far be it from us to deny.* Also standing by itself ܠܐ ܚܫ or ܠܐ ܚܫ = *God forbid!*

(8) For ܡܚܡ ܒܨܐ *it is warm* (lit. *warmth*) and the like, see § 16 *f.* ܡܚܡ ܒܨܐ would not be impersonal, but would refer to some particular thing, as e.g. water, being cold.

(9) ܨܒܐ before its subject has a quasi-impersonal use in the following: ܠ ܒܒ ܒܗ ܟܐ ܨܒܐ *he had the heart* (or *intention*) *to* =

ܠܒܗ ܡܠܬܐ; so ܡܢܬܐ ܠܐ ܐܫܟܚ ܠܗ ܡܠܬܐ *they had word,* ܡܠܬܐ ܕܐܬܐ ܥܠܘܗܝ ? ܡܢܘ ܐܫܟܚ ܠܗ *what has come over him?*

§ 64. *The direct object of the verb.*

(1) This is generally expressed by the simple substantive, but ܠ may be inserted, especially if the object precede the verb, § 74; or in U. ܠܬ; as ? ܡܢܘ ܚܙܐ ܠܓܒܪܐ (also ܓܒܪܐ ܠܬ U.) *whom did he strike?* If the object is a pronoun the affixes with ܠ or ܠܬ must be used; but ܠ with a pronominal affix cannot ordinarily stand in U. K. apart from its verb, and in this case ܠܝܗ, ܠܟ etc. must be used. For exceptions in particular cases see §§ 10, 50 and § 70 (3).

(2) Many verbs take two objects without prepositions, as ܐܟܝܠ *to make,* ܡܠܐ *to fill* (of the thing filled, and that with which it is filled, but the latter may also be expressed by prefixing ܒ), ܙܪܥ *to sow* (of the place sown and the seed). So some causatives whose originals are transitive, as ܐܠܒܫ *to clothe* (a person with a dress), ܝܠܦ *to teach,* ܐܬܠܡܕ *to teach.* ܫܐܠ *to ask,* does not take two direct objects, but ܡܢ is placed before the person asked, § 71.

(3) A second noun is often placed in apposition to the object; as ܝܗܒ ܠܗ ܛܘܡܢܐ ܒܬܪ ܛܘܡܢܐ *he gave a tuman as a debt = he lent a tuman.* So ܠܘܐ ... ܣܒܠ *to borrow* (*take as a debt*), ܡܬܐ ... ܝܗܒ *to give as a present* etc.; ܒܢܝ ܐܝܣܪܝܠ ܫܒܝܐ ܐܘܟܝ *he led the children of Israel captive,* ܟܬܒ ܐܬ ܣܦܪܐ *print the book.* So many of the idioms in § 75. For the passive also we have: ܐܬܚܬܡ ܗܘܝܢ *we were sealed.* ܠܘܐ ܐܬܝܗܒ ܠܗ ܛܘܡܢܐ *the money was lent.*

(4) For the passives of causatives cf. § 45 *a*. Thus ܐܬܩܛܠ = *to be caused to be killed,* not *to be caused to kill.*

(5) The English direct object sometimes becomes indirect in Syriac and *vice versâ*, see § 71; § 50, note 1.

(6) The verbs ܨܠܝ *to pray*, ܫܟܒ *to lie*, frequently take cognate accusatives, as ܨܠܝ ܠܗ ܨܠܘܬܐ *he prayed*, ܫܟܒ ܫܟܒܐ *he is lying*.

(7) A singular object is sometimes used for a plural one as in the following:—ܫܕܘ ܪܫܐ ܠܓܒܐ *they bowed their heads* (*the head*), (but ܓܒ might be used here); ܢܫܒܩܘܢ ܠܝ ܐܝܕܐ ܡܢ ܩܕܡܝ *they will give up my cause* (*cast hand from me*, § 75).

(8) The object of a noun of action in ܐ may be often expressed by ܠ as well as ܕ; as ܦܘܠܚܢܗ ܕܒܪܝܬܐ *the worship of a creature*, where ܕ might cause confusion and give the sense *a creature's worship*. So ܦܘܠܚܢܟ *the worship of thee*; or without ܠ, ܡܣܓܕܟ ܦܘܠܚܢܗ *giving thee worship*. But ܣܘܦܐ ܕܡܠܬܐ *the end of the affair*.

(9) When the object is expressed pleonastically by a pronoun as well as by a noun, ܠ cannot be prefixed to the latter as in O.S. Thus ܠܦܫܩ ܓܒܪܐ *teach the men* (not ܠܓܒܪܐ). But we can say simply ܠܦܫܩ. The first is the commoner method.

§ 65. *Agreement.*

(1) In general verbs agree with their subjects in person, gender and number; but nouns of multitude, as ܥܡܐ *a crowd*, may take either a singular or plural verb.

(2) Two or more nouns coupled by ܘ *and*, always, and by ܐܘ *or*, generally, take a plural verb.

(3) When the genders differ the masculine verb is used.

(4) When the persons differ the first is preferred to the second and the third, and the second to the third.

(5) When the numbers differ the plural is used, as *you and the women have come* = ܐܬܝܬ ܐܢܬ ܘܢܫܐ ܗܠܝܢ.

(6) *Agreement of pronouns with one another in person.* Here N.S. differs from O.S. in which the third person often refers to the second; in N.S. the same person is used throughout. Thus ܐܬܐ ܡܣܝܥ ܒܥܕܝܟ O.S. = ܐܬܐ ܡܣܝܥ ܒܥܕܝܟ N.S. *thou helper of thy saints*; ܐܬ ܐܢ or ܐܢܐ O.S. = ܐܢܐ ܗܘ N.S. (also in O.S. ܐܢܐ ܐܢܐ) *thou art*; ܐܢ ܐܢܐ O.S. = ܐܢܐ ܗܘ N.S. *I am*; ܐܢܬܘܢ ܐܢܐ O.S. = ܐܢܬܘܢ ܗܘ N.S. *ye are*.

(7) The verb agrees with the interrogative pronoun in a case like ܐܝ ܙܕ ܐܢܬ ܐܬܝܬ *which of you came?*

§ 66. *Oratio obliqua.*

(1) This may be used in N.S., and if so the sequence of tenses must usually be observed, especially in U., § 51 (9): ܐܡܪ ܕܐܬܐ ܐܝ *he says he has come*, ܐܡܪ ܕܐܬܐ ܗܘܐ *he said he had come*.

(2) More frequently oratio recta is substituted. Thus ܐܡܪ ܐܬܐ ܐܢܐ *he said, I will come*. So in O.S. In indirect questions oratio obliqua is more common. ܫܐܠ ܐܢ ܐܬܐ ܗܘ *he asked if they would come* is more usual than ܫܐܠ ܐܡܪ: ܐܬܐ ܐܢܬܘܢ *he asked: Will you come?*

(3) The use of ܬܡܢ *there*, ܗܪܟܐ *here* etc., is in these cases often very confusing. Thus ܐܡܪ: ܐܢܐ ܐܙܠ ܬܡܢ *he said: I will go there = he said he would come here*.

(4) Before the oratio recta ܕ is often inserted: as, *I said ye are gods* = ܐܡܪܬ ܕܐܢܬܘܢ ܐܠܗܐ St John x. 34. The same thing is common in O.S. ܐܡܪ ܕܐܢܬܘܢ ܐܠܗܐ.

ADVERBS.

ܒܟܝܢܐ

§ 67. [The following list includes several adverbial expressions which cannot strictly be called adverbs.]

ܗܫܐ U. *now*, or ܗܫܬ Ti. MB. or ܗܫ MB. or ܗܫ̣ U. (oxytone), or ܗ U. or ܗ̣ K. or ܗܫ̣ Al. or ܗܫ̣ K. (= ܗܫ ܗܫ̣, § 12, = ܗܫ ܗ̣ܫ) or ܗ̣ K. (= ܗ̣ ? Nöld.) or ܗ̣ Al. or ܗ̣ Al. (= ܗ̣). So ܗ̣ ܟܫ *so far*, ܗ̣ ܛܒ̈ ܒ *ago, already*.

ܗ̣ *to-day* U. K. Z. or ܗ̣ Gaw. Sal. or ܗ̣ ܗ̣ (ܗ̣ ܗ̣, f. for m.) or ܗ̣ Tkh. = O.S. ܗ̣.

ܗ̣ U. *to-night* (ܐ = ܗ) or ܗ̣ K. (= ܗ̣ ܗ̣) or ܗ̣ or ܗ̣ ܗ̣. In N.S. ܗ̣ is fem., see § 17. In Z. ܗ̣, ܗ̣ being used absolutely for ܗ̣.

ܗ̣ U. *this time, now*, or ܗ̣ K. or ܗ̣ ܗ̣ U. or ܗ̣ ܗ̣ Ti. or ܗ̣ K. (= ܗ̣ + ܗ̣, § 28. 2).

ܗ̣ U. *so, so much, so many* (considered rather colloquial), thus, ܐ ܗ̣ ܗ̣ *so great that*. In K. ܗ̣ (see ܗ̣) or ܗ̣ Kurd. (not ܗ̣ as Stod. Nöld. ?).

ܗ̣ or ܗ̣ U. *topsy-turvy* (rare); also *endways*, = ܗ̣.

ܗ̣, *also, even:* or ܗ̣ K. as O.S., in Al. ܒ̈ (see below); hence ܗ̣ ܗ̣ K. or usually ܗ̣ ܗ̣ *not one* [in U. ܗ̣]. ܗ̣ ܗ̣ U. ܗ̣ ܗ̣ K. *not even*.

بسيح U. *only*, or بسيحة Sal. or بسيح Sal. Bar. Al. In Al. بحت is used, coming after the word qualified.

بسة *at last*, Z.

بسحة U. بسحة K. as O.S. *again, after this*. In Z. بسح (*kkta*) and بسحة = *then*. See § 21 (3).

بشحة or بخحة or بخة (as O.S.) *finally*.

بخ U. K. Z. as O.S. *where*, or بخ Q. Sal. Gaw. and U. sometimes (first Zlama). When followed by مخ, مخة, مة, or مخبص it is often shortened to خ as ؟مخ خ *where is he?* (also in a dependent clause). Also with ل (لبخا etc.) = *whither*, with حص = *whence* or *which way*.

بي كصد *usually, mostly, on the whole*.

بخ *when?* or بخة Ti. (O.S. بخب), or بس بحخة or بحخة U. or بح بحخة K. or خح بحخة K. So بخ ول *how long?*

بخة U. K. *then* = *ere*. In O.S. بخة and so rarely K., according to the rule by which Greek τ = ش, while θ = ه.

بخ K. Q. *here*, or Sal. بخ, or بخة Tkh. (in U. كخ see p. 164) = O.S. بخا or usually بخخا. So Chald. אכה.

بكخ U, *especially*, Arab. Pers. (proparoxytone), or بخ حد U.: بخ حد K.

بكخل U. (accented on first and last) *immediately*, Turk. Pers. (= *hand over hand*) = بخ خبخ K. as O.S. or بخبخ K.; also بخصة U. Pers. (lit. *in the hour*); or بكة MB. or بكخ Tkh. or بكخ Ti. or بكخ Al. Arab.; or بصة.

ܬܚܝܣܐ U. *down*, or ܒܬܚܝܣܐ Sal. or ܬܚܝܣ Al. (O.S. ܬܚܝܫ). Also ܠܬܚܝܣܐ, whether motion downwards is meant or not, and ܒܬܚܝܣܐ. So ܡܢ ܬܚܝܬ *from beneath* (all ܐ).

ܒܥܝܟܝܣ U. *only just, scarcely*, Turk. Kurd. In K. ܒܥܕܝ or ܒܥܕܝ ܕܐ.

ܗܐܕܐ ܗܘܝ *hereabouts.*

ܒܝ ܒܝ *doubtless*, Pers. Also ܒܝ ܒܝ (hard Kap).

ܗܠܐ ܗܘ *thereabouts.*

ܟܕ U. or ܟܝ K. MB. Gaw. Al. Z. *more*, Pera.; sign of the comparative; occasionally used to qualify verbs: as ܟܕ ܫܒܚ ܒܐ ܐܝܬ *love will increase more.* But in this case it would be more usual to use ܐܝܬ ܟܕ, p. 161.

ܗܘ ܕܐ ܟܕ U. Q. *therefore*, or ܗܘ ܕܐ ܟܕ or ܗܘ ܕܐ ܟܕ or ܗܘ ܕܐ ܟܕ U. K. or ܗܘ ܕܐ ܟܕ U. or ܗܘ ܕܐ ܟܝ U. K. or ܗܘ ܕܐ ܠ Sal. or ܗܘ ܕܐ ܠ Sal. or ܗܘ ܕܐ ܠ U. or ܗܘ ܕܐ ܠ U.; or ܗܘ ܕܐ ܡ K. or ܗܘ ܕܐ ܡ Ti. or ܗܘ ܕܐ ܒ K. See ܗܘ ܕܐ p. 160, and for the prepositions § 68.

ܫܢܬܐ ܕܒ K. *the year before last* (perhaps for ܒܥܕܢܐ *at the seasons*, i.e. lit. *at an indefinite time*, § 88 *g*). In U. ܫܢܬܐ ܐܚܪܬܐ lit. *the other year*, cf. ܫܢܬܐ ܬܪܝܬܐ below. In Al. ܫܢܬܐ (cf. ܬܠܬ *three*?). These also mean *the year after next.*

ܫܢܬܐ U. K. *last year, next year* (perhaps for ܒܥܕܢܐ ܗܠܝ *at those seasons*, i.e. *at a definite time*), in Sal. pron. *bazūghni.* Also ܫܢܬܐ ܕܐܬܝܐ (ܒܥܕܢܐ). In Al. ܫܢܬܐ, in Ti. ܫܢܬܐ = O.S. ܫܢܬܐ or Chald. שְׁנָתָא, (for ܫܢܬܐ ?).

[In Ti. they say ܫܢܬܐ ܕܒ for *three years ago* = U. ܫܢܬܐ ܬܠܬ ܩܕܡ ; and ܫܢܬܐ ܕܒ ܫܢܬܐ for *four years ago.*]

ܒܝܬ ܓܘ *in the midst* (pron. ܬ = ܛ U.) or ܒܝܬ ܓܘ § 16 (ii) *a*.

ܒܪܡܫܐ U. *in the evening*, or ܒܪܡܫܐ K. with second Zlama sound in both forms [both are also substantives, § 16, with plural as §§ 18, 19], or ܒܪܡܫܐ Q.

ܒܠܟ U. *perhaps*, Pers. or ܒܠܟܘ K. Al., Turk. Kurd. or ܐܝ ܒܠܟ or ܐܝ ܒܠܟ [even in the middle of a clause; as ܐܝ ܒܠܟ ܐܢ ܐܢܫܝ ܠܟ ܕܒܠܟ *if perchance all forget you*], *εἰ τύχοι* = ܐܝ ܒܠܟ p. 152.

ܒܡܫܝܚܐ lit. *by Christ*, and ܐܝ ܒܐܠܗܐ lit. *yes, by God*, Ti. are little stronger than *indeed*, esp. in K. So the negative:—ܠܐ ܒܐܠܗܐ U. or ܠܐ ܒܐܠܗܐ Ti. or ܠܐ ܒܐܠܗ ܠܐ Tkh.

ܒܠܚܘܕܘ U. Q. *alone* (*by himself*), or ܒܠܚܘܕ K. Z. or ܠܚܘܕ Ti. Al. or ܒܠܚܘܕ Al. [so O.S. but with pl. affixes]. So for the other persons, § 20 (6).

ܗܟ U. *then* (causal), *therefore* Pers. Kurd. or ܗܟܐ Ti. ܗܟ Sh. or ܐܝܟ K. or ܗܝܟ Al. (not so emphatic as ܐܝܟ ܕܗܐ). For ܗܟܐ Al. see ܐܣܝ above. ܗܟ is used somewhat redundantly in such a phrase as the following ܐܝ ܗܟ ܕܐܝܬ ܒܗ ܕܐܝܬ ܒܗ ܟܝ ܐܝ ܗܟ ܕܐܝܬ ܒܗ ܟܝ ܐܦ ܗܟ *If this thing is necessary, that thing is much more so.*

ܒܚܕ U. *together, equally*, or ܒܚܕ K., Pers. Turk.

ܒܕ : ܒܝ : ܬ sign of the future, §§ 31, 46 s.v. ܐܝܟ.

ܒܐܣܝ *by chance*, also *probably* (? St.) Arab. (not common).

ܒܐܦܩ *by chance*, from ܐܦܩ *to happen, to meet* (Arab. word).

ܒܬܪ ܗܟ U. *hereafter*, or ܐܝ ܗܟ U. ܒܬܪ ܗܟ Al. ܒܬܪ ܗܟ Al.

ܥܠܝܐ ܒܪܝܫ Ti. Al. *upwards* [or ܥܠ ?] proparoxytone, or ܒܪܝܫ ܥܠ Ti.

ܬܚܬ ܒܪܝܫ Ti. Al. *downwards*, proparoxytone.

ܫܥܬ ܫܥܬ or ܫܥܬ ܒܥܕܡ or ܫܥܬ ܫܥܬ *sometimes, occasionally*, § 28 (4).

ܒܓܘ *within*, see p. 168, also ܡܢ ܒܓܘ *from within:* with ܠ *to the inside.*

ܒܣܝܥ or ܒܣܝܥ *quickly, soon, early.* In the first sense chiefly U. = ܒܣܘܟܠ K. or ܒܥܓܠ Ti. which also = *certainly.* ܡܢ ܒܣܝܥ = *a long time ago* = ܡܢ ܩܕܡ Al.

ܗܟ ܗܟ Z. *hither and thither* = ܗܟ ܠܗܟ ܗܟ U.

ܐܝܟ *how* or ܐܝܟ when by itself (= ܐܝܟܢܐ ?) or ܐܝܟܐ : ܐܝܟ Ti. See § 73 or ܟܝܦ K. (= ܟܐܦ ?) rare.

ܐܦܠ Z. *still, again.*

ܬܡܝܕ U. K. *always*, or ܬܡܝܕ, ܬܡܝܕ K., Kurd. Arab.; or ܒܟܠ U. Pers. (ܗܡ Az.) or ܡܢ ܩܕܡ Al. (O.S. ܡܢ ܩܕܡ) or ܡܢ ܪܫܝܬ U. K.

ܒܛܠ *in vain*, Arab. Pers. or ܒܛܠ K. See ܫܩܝ.

ܒܝܫ K. *slowly, gently* (Zlama second sound) Kurd. = ܒܝܫ U. as O.S., see p. 166 (whence ܒܝܫܟܐ *very slowly*); or ܒܐܗܪܬ U. Pers. or ܒܗܝܡܢ K. or ܒܙܡ Ti.

ܗܟܢ *so, thus*, or ܗܢ or ܗܟܝ. These seem to be the O.S. ܗܢ or ܗܟ, the fem. of ܗܢ *this.* The ܟ (which is soft, not hard as in Nöld. § 85) is a common Aramaic addition. So ܗܟܝ *thus, so, such* (ܝ = ܐ) U. K. Z. or in Ṭal ܗܟܝ (ẹ sound) or ܗܟܝ Al. (= ܗܢ ܗܟ ?) or ܗܟ U. So also ܗܢ ܟܡܐ or ܗܟܢ ܟܡܐ *so much.* See also § 23.

ܩܕܡܝܬ *at first* (rare). Qy. past part. of ܩܕܡ U. (= ܩܕܡ K.) *to believe?*

ܗܵܝ ܥܕܝ U. K. Q. *then*, or ܗܵܝ ܥܕܝ Al. or ܗܵܝ ܥܕܝ ܕܒܗ Ti. or ܗܵܝ ܒܕܝܢ ܥܕܝ or ܗܵܝ ܩܕܡ ܥܕܝ or ܗܵܝ ܒܬܪ ܥܕܝ. Also with ܡܢ. So in Ti. we have ܗܵܝ ܥܕܝ ܕܒܗ ܡܢ *before that* = ܗܵܝ ܒܕܝܢ ܥܕܝ ܡܢ U.

ܟܠ U. *not at all, never* (with a negative), as ܟܠ ܐܓܝܡ ܟܠ U. (= ܠܐ K.) *I will never allow* (see under ܐܓܡ). So ܗܵܝ ܟܠ U. = ܗܵܝ ܐܝ K. Z. Q. *never*, ܟܠ (Turk.) and ܐܝ (Kurd.) being also adjectives = *no* or *any*.

ܗܵܝ ܫܢ U. *yet*, Arab. Turk. or ܐܝܬ ܗܵܝ ܫܢ Sal. (see ܐܝܬ) or ܥܕ or ܥܕ K. Al. (also *now*: O.S. ܥܕ or ܗܵܕ) or ܒܗܝ Al. Arab.

ܐܟܟ or ܐܟܟ *certainly, of course*, Arab. Also ܗܵܝ ܟܟ or ܐܟܟ.

ܡܢ in Al. *also*, Pers. In U. K. as conjunction, repeated, *both... and*.

ܠܐ *just, certainly*, Pers.; with negative *never*, esp. in K., as ܐܙ ܐܙܠ ܠܐ *I will certainly go*, ܐܢ ܐܬܐ ܠܐ *he shall never come*. ܗܟܢܐ ܠܐ *just thus*, ܗܘ ܠܐ *just that* = *the same*, § 25 (8). Nöldeke gives ܟܐ ܐܝ ܠܐ Pers. Turk. *never*.

ܐܦ U. or ܐܦ K. Z. or ܐܦ Z. *also*, Kurd. This follows the word qualified. Often used with ܐܢܐ or ܐܢ, thus ܐܦ ܐܢܐ ܐܓܡ *I also*.

ܝܬܝܪ *more*, or ܝܬܝܪ ܡܢ (ܡܢ) or ܝܬܝܪ ܡܢ Ti. (from N.S. ܝܬܪ *to increase*, an Arabic word), or ܙܝܕ Al. These are also used as substantives = *more*.

ܠܗܝ K. *certainly, on that account*.

ܫܘܝܐ Al. *together*, or ܫܘܝܐ K. or ܟܫܘܝܐ Al. or ܟܫܘܝ K. or ܟܫܘܝ K. or ܟܫܘܝ Sal. U.; or from the Persian we have ܟܫܘܝ U. (or ܟ or ܟ), pron. in Sal. *ukhdali* etc. See § 15.

ܫܘܝ *rather, somewhat, a little.* See § 28 (9) for variations. Also ܫܘ Al. K. ܟܫ K. (below), ܫܘ K. Al. ܫܘ Al. ܫ Ti. So ܫܘ ܫ *almost*, lit. *a little remains* (e.g. ܫܘ ܫ ܫ *almost black*); in K. ܫ ܫ. Also expressed thus: ܫ ܟ ܫ ܟ ܟ ܟ *I nearly did not come.* So ܫ ܟ ܫ ܟ ܟ *he is far from thinking.*

ܫ U. *in vain* or *gratis*, Kurd. or ܟ Al. K., Kurd. (Nöld. St. give ܟ Pers.) or ܟ U. (*gratis*); see ܟ.

ܫ U. *in short*, or ܫ Sal., Arab. (both proparoxytone).

ܫ or ܫ *upside down* K. *inside out* U. or ܫ U. Ti. (both senses) or ܫ ܫ (= ܫ ܫ ܫ *edge, edge lowermost*). The form ܫ *lower*, is seen in ܫ (below) and in ܫ lit. *lower church*, the name of a church in Ti. in the Zab valley; it is another form of ܫ K., O.S.; cf. the verb ܫ *to be abased*, Al. and also ܫ above.

ܫ ܫ ܫ K. (U. ܫ) *from day to day.*

ܫ U. *the day before yesterday* or *the day after to-morrow*, or ܫ Ti. or ܫ Tkh. § 61. So ܫ *the week before last* (*after next*).

ܫ K. *entirely, quite, very*, or ܫ K., Kurd.; or ܫ U. Turk. (so ܫ ܫ *extremely*) or ܫ U. (very emphatic) or ܫ Al. Arab. or ܫ U. (also an adj. = *clean*); or ܫ (also an adj.

= *entire*). For emphasis ܟܠ is often put by itself at the end of a sentence. See ܕܟܝ p. 167.

ܗܝ *that is*, Arab.

ܡܛܠ K. *certainly*, or ܡܟܝ U., Arab.

ܒ U. MB. Sp. Sal. or ܒܐ Q. Tkh. Sal. or ܗ Al. Z. Sal. sign of the habitual present, § 31. Origin, Chald. ܒܐ = *ye*, § 119?

ܫܒܩ *a little, somewhat*, Tkh. or ܫܒܩ Ti. (contrast ܟܠ above), or ܟܩ U., Kurd. See ܡܥܛ.

ܝܘܡܢ *daily*, so O.S.; also ܝܘܡܢܐ Ti. and ܝܘܡܢ : ܝܘܡ ܒܘ Al.

ܟܡ *how much, how*, so O.S.; or ܐܟܡ Al. or ܟܕܡ Al. or ܟܕܒܝ Al. Thus: ܟܡ ܛܒ *how good* = O.S. ܡܐ ܛܒ. ܟܡ ܓܒܪ ܟܕ ܗܘ *how great he is!* ܟܕ ܗܘ ܓܒܪ ܟܡ *how great a man he is!*

ܠ *not*, as O.S., or ܠܐ (not Al.) prefixed to certain parts of the verb only, § 33 [thus ܠܐ ܛܒ ܘܠܐ ܒܝܫ ܟܕ *it is neither good nor bad*]. ܠ ... ܠ = *neither...nor*; a third ܠ then is often used with the verb, pleonastically. ܠ has the second Zlama sound and perhaps should be ܠ = ܠܐ? Cf. O.S. ܠ (West Syrian ܠ) = ܐ ܠ? Nöld. conjectures ܠ = ܠܐ ܠ. Or perhaps this is the origin of it: ܠ + the substantive verb (ܠ ܐ etc.) takes the pronunciation *lé-win*; and then by false analogy ܠ or ܠ is placed before the present tense. ܠ is thus used with ܒܥܐ in Ti. ?ܡܢܐ ܒܥܐ —ܠ ܒܥܐ *What do you want? Nothing.*

ܗܟ ܗ *on this side, this way*, or ܗܟܢ ܗ Ti. (fem. form of

ܠܒܬܐ = O.S. ܠܒܬ̈ *side*), rarely without ܠ; also with ܥܡ. See ܠ ܒ ܟ p. 160.

ܗܳܟܳܐ *here*, U. (see ܗܳܟ) *hither*, U. K. (the ܠ coalesces) or ܠܗܳܟ ܗܳܟ K. or ܠܗܳܟܳܐ MB. or ܠܗܳܟ̈ K. or ܠܗܳܟ Ti. So ܠܗܳܟ K. *towards this way* = ܠܗܳܟ ܠܐܳܪܚܳܐ U. Also ܗܳܟ U. K. *this way, hence*, and similarly the rest (ܗܳܟ̈ Sal.).

ܒܰܪ̈ܳ U. Ti. *outside* (ܒ) Kurd. or ܠܒܰܪ̈ܳ K. or ܒܰܪ̈ܳ (or ܒܰܪ̈ܳ?) Al. or ܒܰܪ̈ Al. (so ܒܳܪ̈ܳ U. K. Al. *outer*) or ܒܰܪ̈ Al.

ܐܰܚܳܪ̈ *backwards, behind* (ܒ K.), or with the other affixes, also ܠܐܰܚܳܪ̈ K. or ܠܐܰܚܳܪ̈ or ܠܐܰܚܳܪ̈ (common). Sometimes without ܠ; often with ܒ. Also with ܠ = *towards the rear*.

ܠܗܳܟ ܗܰܢ U. *on that side, that way, over there*, rarely without ܠ; also with ܥܡ; or ܠܗܳܟ̈ ܗܰܢ Ti. It also means *abroad* (= ܒܰܪ̈ܳ much used in this sense).

ܠܗܳܟ̈ ܗܰܢ K. MB. (or with Dalath, § 69. 2 *b*) *in that direction*. So ܡܢ ܗܳܟ̈ ܗܰܢ *from that direction*.

ܠ ܗܳܟ̈ K. MB. or ܠ ܗܳܟ̈ ܒ *for a little time*, § 28 (9), or ܠ ܗܳܟ̈ ܥܡ (rare with Lamadh).

ܠܩܰܕ̈ܳ *forwards*, or ܠܩܰܕ̈ܳ or ܥܡ ܠܩܰܕ̈ܳ or with the other affixes.

ܗܳܟ̈ ܠܐܰܚܳܪ̈ U. *henceforward* (lit. *from now to after it*); or ܗܳܟ̈ ܠܐܰܚܳܪ̈ U. (ܥܡ coalesces) or ܗܳܟ̈ ܠܐܰܚܳܪ̈ or ܗܳܟ̈ ܠܐܰܚܳܪ̈ U. or ܠܐܰܚܳܪ̈ ܠܐܰܚܳܪ̈ K. or ܠܐܰܚܳܪ̈ ܠܐܰܚܳܪ̈ MB. or simply ܗܳܟ̈ (see above ܗܳܟ). So also ܗܰܢ ܠܐܰܚܳܪ̈ ܥܡ *after that, thereafter*.

ڕاستی U. Ti. *indeed*, or ڕاستە Sal., Arab. Kurd.; often with ه sound as Kurd. [used both in question and answer, thus: ... ؟ ڕاستی ڕاستی Q. *Indeed?* Ans. *Yes, really*]; or ڕاستەڤێ K. or ڕاستڤێ U. or ڕاستڤە Sal. [these are the imperatives of the verb ڕاستەڤێ, ڕاستڤێ, ڕاستەڤە *to believe*, § 83 D,] or شەڤکەد, (also adj. = *certain*).

ئەمڕۆ U. (*môrisha*, proparoxytone) *in the morning*, lit. *from that head*, or ئەمڕ or ئەمڕۆ ڕۆژێ Ti.; or ئێڤرۆ K. or ئێڤرۆ U. (lit. *the anticipation*, from ئێڤرە), ساڤدا Al., O.S., or ئەنڤێ Z. or ئەنڤێ Z. or ئەنە Z. These also (exc. the Ti. and Al. forms) mean *to-morrow* (but not *yesterday*), cf. Scottish *the morn, the morn's morn*, German *morgen*. See ئەمڕۆمە below.

ژشەڤێ Ti. *in early morning*, lit. *from the night*. So ژشەڤێ ڕەشکە Ti. *very early* (from the little nights) or ژشەڤێ ڕەشکە Ti. MB. Tergawar or ژشەڤێ K. lit. *from the watch* (ڕەشکە K. *to change*, Arab.). [Also ژشەڤێ ڕەشکە Ti. ژشەڤێ ڕەشکەدە U. or ژشەڤێ ڕەشکەدە U.]

ب نهێنی *secretly*.

جارەکێ K. *yet* (not temporal), *again*, usually جارەکێ (ک silent in U.) or جارەکێ Al. or جارەکێ Ti.; lit. *from the head*;—also ژسەرە سەرە U. (ژسەرە K. Al. or ژسەرە Tkh. Al. Z.) or ژسەرە U. (ژسەرە K.) [also ... ژ];—also جارەکێ U. Ti. or جارەکێ Sal. or جارەکێ or جارەکێ Ti. *Once again* is جارەکێ ژسەرە سەرە U. (K. similar).

وەکو U. *for example*, or وەکی K.

ناکاو U. *suddenly*, or ب ناکاو Al. or ژ ناکاو K. [Qy.

= ܗܘ ܒܥܕܢܐ *at that time?*], or ܫܦܝܟ;—also ܒܥܒܠܟ or ܒܥܝܠܟ Al. rarely U. or ܒܥܒܥܒܠܟ Sal. These = O.S. ܒܥܠ ܒܝ.

ܒ added on to the verb to strengthen it, § 31. In O.S. it = *indeed* (also ܒܝ).

ܒܫܝ O.S. *quietly, by degrees*, often repeated; also ܒܫܝ ܒܫܝ.

ܒܚܦܐ ܬܦܐ *probably* (ܬܦܐ = *trust*, N.S.).

ܒܠܒܠ U. Q. Sal. Gaw. *up, upwards*, or ܒܝܠ K. or ܒܟܠ MB. (all these also with ܒ, ܠ or ܒܥ), or ܠܝܠ Al. as O.S.; ܠܝܠ Z. *upwards* (second Zlama).

ܦܠܓܝ *by halves*, § 27.

ܩܨܝܨܠܟ ܩܨܝܨܠܟ *gradually*, § 77 (2).

ܫܦ *well*, not Ti., (pronunciation, § 7) [also an adj. = *good*]; in Ti. ܛܒܝܬ (elsewhere adj. = *beautiful*); in Al. ܛܒ̈ܐ. Perhaps ܫܦ is from ܨܦ *to be clear*: ܨܦܝ *pure*. For the termination see p. 168.

ܠܡܢܐ U. Sh. *why* or ܠܡܐ U. or ܠܡܢ ܡܢܐ Tkh. ܠܡܢ ܡܢܐ Ti. or ܠܡܢ ܡܢܐ Ash. Q. or ܠܡ ܡܢܐ Al. or ܠܡܐ Al. or ܡܢܐ Al. or ܡܢ Ti. (= ܡܢ?). For ܡܢܐ etc. see § 13.

ܒܕ U. Z. Sal. ܒܥܕ Sal. Al. ܒܕ Al. sign of the past, § 31.

ܒܕܡܐ *first*, or ܒܕܡܢ U. or ܒܕܡܐ Al. § 27.

ܒܥܕܐ U. *yesterday, to-morrow*, § 61, from ܒܥܕ *to anticipate*. Or ܒܫܠ K. Al. Z.: rare in U. (O.S. ܒܫܠ or ܗܫܠ). If a distinction is necessary ܒܕܒܕ *that is past*, ܒܗ *that is coming*, must be added. So ܒܟ ܒܗ *next week*, ܒܟ ܒܕܒܕ *last week*. See above, ܒܟ ܡܢ.

ܩܪܝܒ O.S. *near, nearly,* e.g. ܩܪܝܒ ܬܠܬ ܫܢܝܢ *nearly three years.*

ܐܦܠ K. *at all,* or ܒܐܦܠ Tkh. or ܒܐܦ K. or ܒܦ Ti. ܒܝܕ Al., Kurd. Usually with a negative, = *never, not at all.* Often repeated, esp. in Ti.: ܒܦ ܒܦ *certainly not, nothing at all,* or ܒܐܦ ܒܐܦ.

ܟܬ *very* [see § 25 (7) for the adjective], or ܟܡܝܬ U. or ܟܝܬ Q. Gaw. (first Zlama); or ܟܬܝܪ Al., Arab.

ܟܬ ܟܬ *often,* see above. ܟܬ ܟܡܝ ܟܡ *oftener.*

ܫܦܝ *easily, comfortably,* also an adj. = *comfortable,* and subst. = *ease,* Pers.

ܡܫܬ *afar,* also with ܡܢ; Al. and O.S. ܡܫܬ.

ܟܦ ܟܦ ܟܦ *head downwards,* U. or ܟܦ ܟܦ ܫܬ K. rarely ܟܦ ܟܦ K. (see above ܟܡܟ ܟܡ under ܫܕܫ); or ܟܝܫܦ Al. from ܢܦܠ O.S. Al. *to descend,* which is also ܢܦܠ N.S.

ܐܡܐ *endways.*

ܒܟܝܟ *in a shuffling* or *gliding manner,* § 83 A (2).

ܗܟ Ti. or ܗܟ U. K. *there* (O.S. ܗܟ = ܗܟ). Also ܗܡܪ U. ܗܡܪ U. K. ܗܡܪ K. ܗܡܪ Tkh. MB. ܗܡܪ Al. ܗܟ Sp. Sal. Also with ܠ = *thither,* with ܡܢ = *thence* or *that way.*

Notes. (1) The old adverbs in ـܝܐ are not now used colloquially, except only ܫܡܝܐ K. Al. *in Syriac* (the language), ܥܪܒܝ Al. *in Arabic,* ܟܘܪܕܝ K. Al. *in Kurdish,* ܬܘܪܟܐ U. *in Turkish,* ܦܪܣܐ U. *in Persian;* which appear to stand for ܫܡܝܢ etc. These are used also as substantives. [When the old adverbs are used, as in theological discussions, they are oxytone.]

(2) Adjectives, especially those most commonly in use and those which do not change in the feminine, are very often used as adverbs; in U. K. chiefly in the masculine, in Al. in both genders. Thus ܡܝ ܒܚܕܐ ܗܕܝܐ ܗܕܝܐ U. K. *Verily, verily, I say* = ܚܕܝ ܗܕܝܟܐ ܗܕܝܟܐ Al.; ܩܡ ܟܕ ܫܒܩ K. Al. *she rose quickly,* ܟܕ ܒܫ ܒܕܝ ܗܢܘ *they were badly ill,* St Mark i. 32 = ܒܝܫܐ ܒܟܒܝܐ O.S.

(3) There are a large number of adverbs, adjectives, and substantives in ـܢܝ, some of which Nöldeke suggests (§ 54) may come from the old ـܢܝܐ, dropping ܐ. They may also be the abstract termination ـܢܝܘܬ of which the ◌ falls in colloquial speech in U., § 78. Or it may be the Kurdish ending though in some cases added on to words which are not Kurdish. Examples: ܫܦܝܫܢܝ U. or ܫܦܝܫ K. *easy,* the latter Kurdish, ܒܝܫܢܝ *excessive, abundant,* from ܒܝܫ (above), ܡܥܢܝ Kurd. *meaning,* more commonly ܡܥܢܝܐ, ܫܘܟܢܝ *bad,* Turk. Pers. ܐܡܝܢܝ *sure, certain,* ܒܝܫܢܝ *tame,* ܬܚܬܝܢܝ *deep blue,* ܓܘܢܝ *advice,* ܐܓܝܢܝ *colony,* Kurd. ܐܝܫܝܢܝ *easy,* ܩܗܘܝܢܝ *coffee-coloured,* ܪܘܫܢܝ *rude, wild,* ܕܘܢܝ *silk,* ܬܘܟܢܝ *tin,* Turk. Kurd.; and see the above list.

(4) *Too* is usually expressed by the simple adjective, see § 24.

(5) For numeral adverbs see § 28 (2).

(6) *At least, at any rate,* is expressed by ܐܦܠ ܟܕ ܡܐ ܠ U. or ܐܦܠ ܟܕ ܕܐ ܠ K. or ܐܦܠ ܕܐ ܚܠ U. K. Thus ܐܦܠ ܟܕ ܡܐ ܠ ܐܙܠ ܐܢܐ *I, at any rate, will go.* Prefixed to numerals *at least* may be rendered by ܟܕ ܒܝܕ ܡ *not less than.*

(7) Adverbs are frequently repeated for emphasis: e.g. ܒܫܢ ܒܫܢ *slowly,* ܒܠܒܘ ܒܠܒܘ U. *quickly,* ܫܘܟܢ ܫܘܟܢ K. id. So in

O.S.: e.g. ܒܝܫ ܒܝܫ *very evilly;* and so in Turk. etc. From ܫܘܝ *equal, straight,* we have ܒܫܘܝ ܫܘܝ *on exactly equal terms,* used, e.g. of a bill cashed without commission. Cf. § 69 (1).

(8) English adverbs may very frequently be rendered in N.S. by a substantive with ܒ, as ܒܩܫܬܐ *truly,* (so O.S. ܒܥܕܬܐ); ܒܟܐܦܐ *hardly, with difficulty;* rarely without ܒ. So the comparative ܒܗܦܟܐ ܡܐ (ܡܐ) *more hurriedly,* lit. *more in haste.*

(9) ܠܐ is sometimes redundant: thus ܐܢܐ ܠܐ ܒ ܐܡܪ ܠܗ *I prevented him from going;* ܐܠ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܒܗ ܐܠ ܐܝܟ ܕܠܐ ܢܫܬܘ ܒܗ ܒܥܘܕܬܐ *do not persecute the Christians until they have been accused.*—ܡܐ, ܡܢ when accompanied by verbs take ܠܐ. Thus ܠܐ ܚܙܝܬ ܓܒܪܐ ܡܐ (ܡܢ) *I saw no man.* But they may stand without ܠܐ if there is no verb: as ܡܐ ܥܒܕܬ ؟ ܡܐ *What did you do? Nothing.*

PREPOSITIONS.

ܡܠܝܐ ܩܕܡܝܐ

§ 68. *Simple prepositions.*

ܟ O.S. or ܟܐ (*âkh, mâkh,* rarely *ă*; *ékh, mékh* Al.) or ܟܝ Al. (*mîkh*) or ʾ ב Al. as Heb.; = *according to, like,* as ܟܝ ܐܢܐ *like me,* ܟܝ ܢܡܘܣܐ ܕܢ *according to our law;* or *about:* ܟܐ ܫܥܬܐ ܚܕ *about one o'clock.*

ב O.S. or ܒ Sal. (see ܒܝܕ); = *at:* ܐܬ ܒܚܡܫ ܫܥܝ *come at five o'clock:* ܙܒܢ ܒܬܪܬܝܢ ܙܘܗܝ *he sold it at two qrans;* it denotes a measure, or time when: ܒܚܕ ܡܢ *one of this measure,*

ܒܫܢܬܐ. ܒ *this year* [we may omit the preposition; as ܒ ܝܘܡ ܬܪܝܢ *come on Monday*]; = *in:* ܒܫܪܪܐ *in truth*, ܒܥܝܢ *in sorrow* (see ܥܝܢ); or *with:* ܒܥܡܠܐ *with difficulty*, ܒܣܓܝ ܕܡܥܐ *with many tears* (see ܕܡܥܐ); or *of:* ܒܬܪܝܢ ܒܝܘܡ *the second of January* (or ܒܬܪܝܢ ܒܝܘܡ ܒ); in K. it is also the sign of the object in a particular case, § 50.

ܒ *without*, Kurd. Pers.

ܒܠܐ, ܒܠܝ see ܠܐ.

ܒܗ U. or ܒܘ Sal. Az. *for, concerning, about, for the sake of, on account of, because of:* ܡܝܬ ܒܗ ܒܝ ܡܪܢ *Our Lord died for us*, ܒܗ ܕܪܕܦܢܐ *on account of the persecution*, ? ܒܗ ܡܢܘ *what about?* This preposition probably is ܒ ܥܢܝܢܐ, lit. *in the matter of*. Stod. gives two rare forms ܒܗ ܕܡܠܬܝ U. *with regard to what I said*, i.e. ܒ ܥܢܝܢܐ ܕܡܠܬܝ = ܒ ܥܢܝܢܐ ܕܐܡܪܬ K. Cf. § 72, ܒ ܥܢܝܢ, which is also used as a preposition in the phrase ܒ ܥܢܝܢ ܕܝܟܝ or ܒ ܥܢܝܢ ܕܝܟܝ ܐܢܐ *I believe, in my opinion* (pron. *bad-libi* or *bid-libi*); also ܒ ܥܢܝܢ (*bad-di* or *bid-di*). Rarely also with a substantive ܒ ܥܢܝܢ ܕܒܢܫܐ *bad-nâsha, in man's opinion*, [cf. ܥܠܬܐ ܕܓܒܪ ܒ ܥܢܝܢ ܒܢܝ ܐܢܫ *the cause of a man's falling.*]

ܒܝ (ܒ = ܗ) not common in K. = O.S. ܒܝܕ = ܒ. Also ܒ (see ܒ) and ܒܝ. It means *by* (of the agent): ܟܠ ܡܕܡ ܒܝ ܐܬܒܪܝ ܐܠܗܐ ܟܠ ܡܕܡ ܒܝ ܐܬܒܪܝ ܐܠܗܐ *everything was created by God.* But the full form is often used, especially when attention is called to the hand: ܐܓܪܐ ܗܐ ܒܝܕ ܕܬܐܘܡܐ ܒܝ ܐܬܐ *the letter arrived by the hand of Thomas*, ܟܠ ܡܕܡ ܒܝܕ ܐܠܗܐ ܒܝ ܐܬܐ *everything is in the hand (power) of God*, ܒܝܕ ܕܒܪܗ ܒܝ ܐܬܒܪܝ *created by the Son.*

ܒܝܢ (=ܠ ܒܝܢ: O.S. ܒܝܢ) *between, among:* ܒܝܢܝܗܘܢ *between them,* or *among them;* or *including,* or *notwithstanding, in spite of:* ܒܝܢ ܐܢܐ ܥܡ ܥܣܪܐ ܓܒܪܐ *including myself we are ten men.* So ܒܝܢ ܟܠ *in general,* or *all included,* or *in spite of all.* When in English we have *between...and,* we may repeat ܒܝܢ or insert ܠ or simply say ◦: as ܒܝܢܢ ◦ܒܝܢܟܘܢ *between us and you,* or ܒܝܢ ◦ܐܢܟܘܢ; ܒܝܢ ܒܥܘܫ ◦ܘܫܡܥܘܢ *between Joshua and Simon;* ܒܝܢ ܠܝ ܠܝ *between me and myself,* i.e. *alone.* So O.S. ܒܝܢ ܪܘܡܝܐ ܘܦܪܣܝܐ *between Romans and Persians,* ܒܝܢ ܟܝ ◦ܐܡܟ ◦ܘܐܚܟ *between you and your mother and your brother,* cf. Nöld. O.S.G. § 251. Also O.S. with ◦ for ܠ *id.* But the O.S. ܒܝܢ ܦܓܪܐ ܘܢܦܫܐ *both body and soul* will not stand in N.S.

ܒܝ (Arab.) or ܒܝܢ or ܒܝܢܝ all Al. for ܒܝܢ (O.S. ܒܝܢ or ܒܝܢܝ). Hence ܒܝܢ ܠܗ ܒܝܢ *between him and himself,* i.e. *alone,* as above.

ܒܠܝ (not common) or ܒܠܝ (common) as O.S., or ܒ̣ܠ̣ Sal.; = *without,* cf. O.S. ܒܠ ܒܟ *id.*

ܒܬܪ K. Sh. MB. as O.S. or ܒܬܪ U. Q. Sal. Gaw.; or ܒ̣ܬ̣ or ܒ̣ܬ̣ܪ; = *after:* ܒܬܪ ܬܪܝܢ ܝܘܡܬܐ *after two days;* or *behind:* ܒܬܪ ܗܘ ◦ܛܘܪܐ *behind that mountain;* or *in (after),* ܒܬܪ ܬܠܬ ܫܥܬܐ *in three hours.*

ܒܗ O.S., U. Sp. or ܒܐ K. Sal. Sp. (sometimes) or ܒܟܐ K. J. or ܒܟܘ Al.; = *in, in the midst of* (of place only, U. K.: ܒ usually renders *in,* otherwise, though that is also used of place): ܒܗ ◦ܐܘܪܡܝ *in Urmi.* In Al. ܒܗ is *by means of* (=ܒܝܕ U.), and ܒܟܘ is *in,* or *amongst,* or is the sign of the indirect object (=ܠ, U. K.), as: ◦ܡܐ ܥܒܕܬ ܠܘܢ ܗܟܝ ܒܟܘܢ ؟ Al. *why didst thou do thus to us?*

St Luke ii. 48 (= ܒܝܕ U. K.).—In U. K. J. ܠܟܐ, ܠܟܗ are occasionally used of motion = *into*, though ܠ is also thus used: ܥܠ ܡܕܝܢܬܐ ܥܠܠ *he entered into the city*.—ܠ ܒ or ܒܟܐ or ܠܗ ܒ or ܒܟܗ *through*, ܠ ܥܕ *up to the inside of*, ܠ ܠ *for the inside of* (ܠܗ ܒܟܐ K.), ܠܟܐ *towards the inside of*, etc.

ܒ as O.S. or ܒܝ Sal. = *of* (also a relative pronoun and conjunction); sometimes also ܒܝܬ in Z. before nouns, see § 70 (5). This preposition is frequently omitted; as ܡܠܬܐ ܕܡܫܬܥܐ ܒ *a manner of speech*; ܒ ܚܕܐ ܣܥܪܐ *a load of barley*; ܒ ܥܝܕܐ ܕܨܠܒܐ *the festival of the Cross* (Sept. 13, old style): ܒ ܚܕ ܥܝܢܗ U. *one of his eyes*. Perhaps also in some compound words in § 16, ii. *g*, as ܩܫܬ ܒ (or ܒܩܫܬ?) *rainbow*. But ܒ is inserted in dates, as ܒ ܫܢܬ ܡܐܐ *in the year* 100 (O.S. ܫܢܐ ܡܐ).

ܥܕ U. K. Q. or ܥܕܡ Al. Q. Z. or ܥܡܕ Al. Sal. [perhaps this is the emphatic ܥܕ, § 73, with ܠ], also ܥܕܡܐ U. K., cf. ܥܡ, ܠܥܡ below; = *up to, until*; ܥܕ ܗܟܐ *so far* (*up to there*), ܥܕ ܐܝܟܡ *how long? (until when?)*; used of duration of time, ܥܕ ܗܠܟ ܬܠܬ *for three years*, which may also be expressed without any preposition. Cf. ܒ ܥܕ § 69 (3).

ܠܟܐ K. Q. or ܗܠܟ J. or ܠܟ Al. or ܠ Al. J. Z. or ܟ in Bo. Ti. with affixes, § 70 (10) = O.S. ܒܝܬܟ or ܒܝܬܘܟ of the West Syrians; = *for*. It has the meanings of ܠ (below), except the sign of the object.

ܥܡ, see ܠܥܡ, rarely used by itself, except in Ash. Z.

ܠ O.S. *to, for:* ܐܝܬ ܠܘܢ ܒ ܐܦ *I came to Van.* [It is sometimes omitted in this sense: as ܐܙܠ ܐܘܟ ܒܙ U. *I will go to market.* So Z.] ܠܝܫܡܥܘܢ ܗܒ ܐܝܟ *give it to Simon,* ܠܟ ܒܕܐ ܐܝܟ ܐܦ *we all ought;* in dates, ܠܫܢܬ ܡܐܬ ܘܚܡܫܝܢ A.D. 50: ܫܢܬ ܪܘ ܘܬܪܬܝܢ ܠܩܛܝ *in the year* 200 *of the Greeks* = B.C. 111; sign of the object, direct or indirect (more frequently than in O.S.), as ? ܡܢ ܠܡܐ ܗܘ ܠܫܒ *whom did he strike?* cf. also § 49; = *by* in the preterite ܠܝ ܫܒ ܐܦ *it is finished by me = I finished,* § 32 (4), and elsewhere in Al. K.; for its use with ܒܐ see above.

ܠ *towards,* ܠܐܪܥܐ *towards the earth,* often with ܐܝܟ *side* (= *direction*) added after the noun, as ܠܐܝܟ ܡܕܝܢܬܐ *towards the city,* or *in the direction of the city* (not necessarily of motion). [Origin? Perhaps = ܠܗ (cf. ܠܗ) or ܠܐ *to this.* Nöld. § 87.]

ܠܦ O.S., Al. only, *to.*

ܠܘܬ U. K. *to,* chiefly with pronouns: ܐܬ ܠܘܬ ܒ *come to me,* as ܠ is not used of motion with pronouns, § 70; = *with, at, at the house of* etc., French *chez:* ܐܝܟ ܒ ܠܘܬ ܟܬܒܟ *your book is with me, I have your book,* § 29 (13), ܠܘܬ ܒ *in our country,* ܒܐ ܠܘܬ ܒ *he stayed at our house.* Also *compared with,* as ܡܢ ? ܗܢ ܐܝܟ ܠܘܬ ܐܝܟ ܡܐ *what is this compared with that?* This preposition is not used in Al.; instead we have ܥܡ or ܒ ܐܝܟ.— So ܠܘܬ *towards* (not common).—Also ܡܢ ܥܡ or ܡܢ ܠܘܬ or ܡܢ ܠܘܬ (common) *from the presence of, from near.*—Perhaps ܠܘܬ = ܒ ܐܝܟ ܠܘܬ *to the side of,* Nöld. § 87. It exactly corresponds to O.S. ܠܦ.

ܒܰܪ ܡܶܢ (ܟ) U. *except*, Pers.

ܡ O.S. (*mĭn*), also ܡܲ esp. in K. J. Al. Az. (even before ܐ and ܗ) as in some words in O.S.; = *from*: ܡܶܢܟ *from you*; or *by*, after passive verbs: ܐܶܬܒܪܝ ܡ ܐܠܗܐ *we were created by God*; or *with*: ܐܠܗܐ ܥܡܟ *God be with you, goodbye*, ܐܬܐ ܥܡܢ *he came with us*; or *than*: ܗܘ ܛܒ ܡܢܗ *better than he*; or *since*: ܗܫܬܐ ܡܢ ܗܘ ܙܒܢܐ *since that time*; or *by reason of* (so Gk. *ἀπό*): ܡܛܠ ܗܕܐ ܡ ܗܕܐ *for this reason*; or *via, by way of*: ܐܬܝܬ ܐܢܬ ܡ ܩܕܫܢܝܣ ? *did you come by way of Qudshanis?* ܗܢܐ ܡ *that way*, ܗܪܟܐ *this way*, ܥܠ ܡ ܬܪܥܐ ܥܠ ܡ ܗܘ ܒܝܬ *he enters by the door* (see § 71): cf. ܒܝܪܟܘܗܝ ܡ ܗܘ ܐܬܪܡ ܒܦܟܘܗܝ *they wounded him in the thigh*; or *some of*: ܐܟܠ ܡ ܗܕܐ ܡ ܐܟܠ *eat some of this*.—ܡ may occasionally be omitted, as in ܚܛܝܬܐ ܕܗܘܢ *some of their faults*. It is rarely used before verbal phrases equivalent to nouns, as in O.S.: thus O.S. ܐܝܟ ܡ ܐܬܐ ܐܢܬ = N.S. ܐܝܟ ܐܬܝܬ ܡ ܩܕܫܢܝܣ.

ܥܠ O.S., U. K. Al. or ܥܠܝ Sal.; = *on*: ܥܠ ܦܢܝܬ ܝܡܐ *on the surface of the sea*, ܥܠ ܗܕܐ *hereupon*; or *about*, esp. in K.: ܥܠ ܡܬܝܬ ܥܠ ܬܪܝܨܝܬ ܩܕܝܫܐ *about the Holy Trinity*; or *against*, esp. in Al. ܐܬܘ ܥܠܝܢ ܥܠ *they came against us*. Also with ܥܲ: ܥܒܪ *across*, or *from over*, as ܫܕܐ ܥܒܪ ܠܗ ܥܠ ܢܗܪܐ *he threw it across the river*. Also in K. ܥܝܒܪ.—So ܥܒܪ ܝܡܐ or ܥܒܪ ܨܘܡܐ or ܥܒܪ ܝܡܐ (O.S. ܥܒܪ ܝܡܐ) *Carnival*; ܥܝܒܪ ܫܒܬܐ K. *Saturday evening* (our Friday evening).

ܥܡ O.S. (*ŭm*), in Al. and often K. ܥܝܡ (*ĭm*), ܐ = ܕ, § 6 (2); = *with*, i.e. *together with*, rather more emphatic than ܡ.

ܥܶܡ Al. (Arab. صوب *side*) = ܟܶܚܶܩ q. v. So ܡܥܶܡ = ܡܟܶܚܶܩ.

ܠ U. Sal. = *for*: ܠ ܝܥܩܘܒ *for James*, ܠ ܡܢܘ *what for? why?*; or *to*: ܝܗܒ ܠ ܕܘܝܕ *I gave it* (f.) *to David*; to express duration of time: ܠ ܬܪܝܢ ܝܘܡ̈ܝ *for two days*; or a stated time: ܐܝܬ ܠܝ ܠܗܪܟ ܠ ܨܦܪܐ *be here by noon*, see § 28 (13), ܢܗܘܐ ܠܝ ܒܥܣܪ ܝܪ̈ܚ̈ܐ ܠ ܡܘܟܢ *it will be ready in ten months*.—For the direct object see § 64. Nöldeke is in error in saying it is not so used (Nöld. § 87).—In Sal. pron. *qé*.—Origin?

ܩܕܡ (O.S. ܡܩܕܡ) or ܒ ܩܕܡ (O.S. ܒ ܡܩܕܡ) or ܡܩܕܡ *before, in front of*: ܐܬܐ ܠ ܒ ܩܕܡ ܬܐܘܡܐ *he came before Thomas*, ܩܪܐ ܠ ܩܕܡ ܕܝܢܐ *he called her before the law courts*; or to express *ago*: ܩܕܡ ܬܠܬ ܫܢ̈ܝ̈ *three years ago*, (or ܒ ܩܕܡ ܬܠܬ ܫܢ̈ܝ̈); so also ܩܕܡ ܫܬ̈ܐ ܝ̈ܡ̈ܝ̈ ܩܕܡ ܦܨܚܐ *six days before the passover*, St Joh. xii. 1 (not common); also *because of, from fear of*: ܠܐ ܡܨܝ ܒ ܩܕܡ ܟܐܒ ܪܝܫܝ *I cannot open my eyes because of my head(ache)*: so ܒ ܩܕܡ ܩܪܝܪܐ ܠܐ ܐܙܠܢ *I did not go from fear of the cold*. So the Greek ἀντί (Clyde's *Greek Syntax*, § 83, 2) and possibly ἐναντίον, Lu. xx. 26, are used for *because of*. Also ܠܩܕܡ *towards the front of*, ܩܕܡ ܥܕ *until the front of*.

ܥܡ O.S., K. sometimes U. or ܡܥܡ, = ܥܡ, ܡܥܡ.

ܬܚܬ U. or ܬܚܘܬ Sh. Sal. Tkh. or ܬܚܬ Sal. Ti. or ܬܚܝܬ Gaw. = O.S. ܬܚܬ or ܬܚܝܬ; = *under*, with ܠ and ܒ or ܡ of motion to and from under.

§ 69. *Compound prepositions.*

(1) Most of the above prepositions may be repeated to express intensity. Thus ܒ ܒܝܢ U. or ܒ ܒܝܢ U. Sal. *along* (but in K. J.

ܦܘܼܬܵܐ ܦܘܼܬܵܐ ܐܙܸܠܝܼ *I went along the river*), or ܕ ܒܹܝ ܒܸܐܪܘܿܗ U. or ܒ ܐܒܵܪܘܿܗ Sh. [so ܒܸܐܪܘܿܗ ܕܡܘܼܣܵܩܵܐ = (*going*) *up hill*], ܒܵܬܲܪ ܒܵܬܪܘܿܗ U. *ever after*, ܒܹܝܢܵܬܘܿܗ ܒܹܝܢ *ever between*, ܠܘܵܬܘܿܗ ܠܘܵܬ U. *along*, ܥܲܡܘܿܗ ܥܲܡ *ever with*, ܬܸܠܵܬܘܿܗ ܬܸܠܵܬ *along*, ܩܲܡܘܿܗ ܩܲܡ *ever with*, ܩܕܵܡܘܿܗ ܩܕܵܡ *ever before*, ܬܚܘܿܬܘܿܗ ܬܚܘܿܬ U. *ever under*. So in O.S. ܠܘܵܬܹܗ ܥܲܡ ܝܫܘܿܥ *with Jesus*. But in the above N.S. instances only the feminine pronoun is used, though the noun be masculine; see below (2) *a*.

(2) *Compound prepositions with* ܕ.

a. Several simple prepositions take a pronominal affix and ܕ without change of meaning, esp. in K. Al.; this is common in O.S. e.g. ܠܘܵܬܹܗ ܕܚܲܬܢܵܐ *with the bridegroom* (Martyrs' Anthem, Tues. even.); ܥܲܠܝܗܘܿܢ ܕܟܘܼܪ̈ܣܘܵܬܵܐ *on the seats*, Rev. iv. 4; ܩܕܵܡܘܗܝ ܕܟܘܼܪܣܝܵܐ *before the throne*, Rev. iv. 5; cf. ܒܹܗ ܒܕܘܼܡܝܵܐ *in the likeness*, Rev. iv. 3. So also in N.S. we have ܕ ܓܵܘܘܿܗ K. = ܓܵܘ; ܕ ܩܘܼܡܹܗ = ܕ ܩܘܼܡ see *b* below; ܕ ܬܲܚܬܘܿܗ Ti. = ܬܲܚܬ; ܕ ܒܓܵܘܹܗ U. m. f. K. m. or ܕ ܒܓܵܘܘܿܗ K. f. or with ܒ prefixed, or ܕ ܒܓܵܘܘܿܗ Al. *in the midst of*, § 27; ܕ ܠܘܵܬܹܗ K. m. ܕ ܠܘܵܬܘܿܗ K. f. U. m. f. = ܠܘܵܬ; ܕ ܥܲܡܹܗ, sometimes pronounced *mĭnĭt* = ܥܲܡ; ܕ ܬܸܠܵܬܹܗ, sometimes pronounced *tĭlĭt* = ܬܸܠܵܬ, or ܕ ܬܸܠܵܬܹܗ Al. id. *tĭlĭt* [thus ܬܸܠܵܬܹܗ ܕܡܵܐ ܕܚܙܝܠܗܘܿܢ Al. *about what they saw*]; ܕ ܩܲܡܹܗ Z. and ܕ ܩܲܡܘܿܗ U = ܩܲܡ; ܕ ܠܩܘܼܒܠܘܿܗ Tkh. Sh. = ܕ ܩܘܼܡܝ, below *b*; ܕ ܩܕܵܡܹܗ (*qâmit*) = ܩܕܵܡ; ܕ ܒܹܗ m. or ܕ ܒܘܿܗ f. K. Al. = ܒ. Perhaps others of the above have both m. and f. forms in some districts. For emphasis we have the preposition repeated, as in (1). Thus ܠܹܗ ܠܹܗ ܕܛܘܼܪܵܐ *in the mountain*, ܒܵܬܪܘܿܗ ܒܵܬܪܘܿܗ ܕܚܲܝܠܵܐ *after the army*; ܥܲܡܗܘܿܢ ܥܲܡܗܘܿܢ ܕܓܲܒ̈ܪܹܐ *with the men* (the plural affixes are not very common in this connexion).

b. ڤ ئۇمۇتىغا or ڤ ئەتراپىغا U. *around*, also with ك and مۇ. Perhaps we should write ئەتراپ as above, *a*. This seems to be a corruption of ڤ ئۈچ ئۇچىنى *the four sides of*, cf. Az. ئۇچىنى كېتىپ *around* (Appendix I.). As a substantive ئۇمۇتىغا = *surroundings, neighbourhood.*

ڤ ئەتىگەن, see ئەتە, § 68.

ڤ ئوتتۇرا U. *in the middle of*, Turk.

ڤ يېنىغا K. Sh. or ڤ يېنىغا U. *by the side of*, or without ت; also with ك or مۇ.

ڤ ئۈچۈن or ڤ ئۈستە Al. *about, concerning* (see *a*). Rarely with ك.

ڤ ئۈچۈن ھەق U. *on account of.*

ڤ ھەق ئۈچۈن U. or ڤ ئۈچۈن *for the sake of.*

ڤ ئالدىمىدا (not Al.) *opposite*, or ئۇچىغا. So ڤ ئالدىمىدا *against*, also in Al. *opposite* [hybrid words, the first syllable being Persian (در *in*, and بر) the second O.S. ئوبۇچا *against*, which with affixes is ئالدىمىدا etc.? or else = O.S. ئالدىمىدا, ئالدىمىدا].

ڤ ئەتىۋارىدا U. K. *around* (or ئەتراپ), or with ك. So ئەتىۋارى *environs.* Cf. ئەتىۋار *to go round*, as O.S.

ڤ ئۇ تەرەپ U. (or ئۇ تەرەپتە) or ڤ ئۇ تەرەپ U. or ڤ ئۇ تەرەپتە MB. or ڤ ئۇ تەرەپ or ڤ ئۇ تەرەپ Ti. or ڤ ئۇ تەرەپ Tkh. or ڤ ئۇ تەرەپتە or ڤ ئۇ تەرەپ Sh. or ڤ ئۇ تەرەپ Ti. or ڤ ئۇ تەرەپ Al. *on this side of.*

ڤ ئۇچۇن Al. = ئۈچۈن, see § 68.

ܕ ܒܬܪ ܥܠ or ܕ ܒܬܪ ܟܐ ܥܠ U. or ܕ ܒܕܘ ܥܠ or ܕ ܗܢܘ ܥܠ or ܕ ܒܗܝ ܥܠ Ti. or ܕ ܒܬܪ ܐ ܥܠ Al. or ܕ ܬ ܥܠ Al. *on that side of.*

ܕ ܒܬܘ U. ܕ ܒܓܘ Al. *for the sake of, instead of,* Arab.

ܕ ܒܬ ܡܢ U. K. or ܕ ܒܡܬ ܐ or ܒܡܝܬ Sh. or ܕ ܒܬ ܡܢ Ti. *instead of,* lit. *from the side of.* We must distinguish ܒܬ ܡܢ ܕ ܐܘܪ ܡ *instead of Urmi,* from ܒܬ ܡܢ ܕ ܐܘܪ ܡ ܐ *from the neighbourhood of Urmi,* or *concerning Urmi.*

ܕ ܒܕܘ or ܕ ܒܕ ܐ (or ܒ-) *around,* cf. N.S. ܒܕܘ *the edge.*

ܕ ܒ ܝ Tkh. Sh. *in the midst of,* see *a,* above.

ܕ ܥܠ ܬ or ܕ ܥܠ ܬ ܐ or ܕ ܥܠ ܬ ܐ *by reason of, for the sake of,* rare in U. [sometimes without ܕ]. ܥܠ ܬ in K. = *cause,* Arab.

ܕ ܒܕ ܐ (also ܒ ܒܕ ܐ U. or ܠ ܒܕ ܐ) *near,* O.S.

(3) *Compound prepositions with* ܡܢ *following.*

ܡܢ ܩ ܕ ܡ ܐ ܩܕ (ܩܕ K.) *before.*

ܒ ܡܢ U. Ti. or ܒ ܡ ܐ Tkh. *except, besides.* Before a phrase, Dalath is often added: thus ܒ ܡܢ ܕ ܒ ܡ ܒ ܐ *except in verbs.* Also all these take Dalath before a demonstrative pronoun, § 70 (12).

ܡܢ ܐ or ܡ ܐ (*hăm*) *since,* cf. ܐ.

ܡܢ ܠ ܟ ܐ or ܡ ܠ ܟ ܐ or ܠ ܟ ܐ Sal. or ܡܢ ܟ ܐ Al. *below.*

ܡܢ ܒ ܓ ܐ (ܕ) U. Ti. or ܡܢ ܒ ܓ ܐ Al. *outside.*

ܡܢ ܒ ܬ ܐ ܥܠ *the other side of,* see (2) above.

ܡܢ ܠ ܥ ܠ U. or ܡ ܥ U. or ܡܢ ܠ ܥ ܠ K. or ܡܢ ܠ ܟ ܠ MB. *above.*

ܡܢ ܩ ܕ ܡ Al. *before.*

ܒܪ ܓܒܘܠ (ܓ usually silent) *except, beside.* Also ܠܒܪ, § 72.

ܒܪ ܒܕ (ܟ) Al. *except, beside,* or ܒܪ ܒܕ.

(4) These compound prepositions are sometimes reduplicated for emphasis, as ܥ ܥܕܘܬܗ ܥܕܘܬܗ *ever round.*

§ 70. *Prepositions with pronouns.*

(1) Of the proper prepositions, the following take the pronominal affixes simply: ܒܠ: ܒܣܡܗ Al.: ܒܝ Al. (ܒܣܒ takes no affixes?): ܥܕ U. Q. Sal. Gaw.: ܥܠ and ܥܠܘ (but then ܘ becomes consonantal: thus ܥܘ is *gd-wan;* the forms ܠܗ, ܥܠܘܗ take affixes like ܥܠ, e.g. ܥܠܝ): ܠ (see below): ܒܝ, ܒܠ: ܒܬ (ܒܬ): ܩܕܡ: ܒܕ: ܗܫܩ U. And so all prepositions which end with the above. Thus we have ܒܝܢ: ܩܕܡܝ ܒܝ: ܗܫܩܢ U. etc. In Z. we have for *before him* also ܩܕܡܘܗ and ܩܕܡܝܗ ܒܝܕ.

(2) ܒܕ K. MB. Sh. Al. drops Pthakha: as ܒܕ *after us.* So in O.S., but O.S. ܒܕ = N.S. ܒܕ, K. etc. *after me.*

(3) ܠ in U. K. does not take the affixes in the sense *to* (of motion); we say ܠܐܪܡܝ *to Urmi,* but ܠܝ ܠܒ *to me.* It takes affixes simply in the forms of § 49, in the formation of the preterite, and after ܐܝܬ; otherwise with affixes it takes the form ܠܐ (ܠܗ: ܠܢ etc.). Thus ܐܝܬ ܐܢ ܢܫܒܩ ܠܢ *he would leave us,* but ܫܒܩ ܠܢ U. *he left us,* ܐܝܬ ܠܝ ܒܝ *I see you.* But in Al. Z. the forms ܠܗ, ܠܢ etc. may be used in all cases, and sometimes in K.; so also in U. in the phrases: ܠܗ ܠܢ ܐܝܬ ܪܚܡܘܗܝ *he pitied them,* lit. *their pity came to him,* ܐܬܐ ܠܗ ? ܡܢ ܠܢ *what has happened to him?*—ܠ does not take the forms ܠܐ, ܠܐ, ÷ ܠܐ, ÷ ܠܐ, ÷ ܠܐ, ÷ ܠܐ. We thus have ܠܗ,

ܟܳ universally for 3 sing.; and ܟܡܳ K. J. Al. Sp. ܟܳܐ U. ܟܳܐ MB. Z. for 3 pl. The form ܟܶܒ is only used in Ti. In Ti. for the 2 pl. we have ܟܶܓ only. The parallel form ܠ‍ܟ makes either ܠ‍ܟܳ or ܠ‍ܟܡܳ, more often the former; the 3 pl. is ܠ‍ܟܡܳ or ܠ‍ܟܡܳ Al. K. In Ti. we have both ܠ‍ܟܓ and ܠ‍ܟܶܓ for 2 pl., ܠ‍ܟܶܒ for 1 pl.

(4) ܠ‍ܟܝ takes ܠ after it when affixes are added: as ܠ‍ܟܝܠܝ *to me*. In J. ܠ‍ܟܝ ܐܳܬ = U. ܠ‍ܟܝ ܟܳ *to him*. In Ash. Z. ܠ‍ܟܝܠܝ etc. without the first ܠ. The 3 pl. is ܠ‍ܟܝ ܟܡܳ, even in U.

(5) ܕ takes ܒ, e.g. ܕܝ *of us* = O.S. ܕܒܟ. The 3 pl. is ܕܝܡܳ U. or ܕܝܡܳ K. J. In Ti. (not Ash.) Z. and Sh. we have ܕܝܕ etc. i.e. ܕܝܕ Nöld. (2 pl. Ti. ܕܝܓ or ܕܝܓ; in all these the second ܕ is soft); in Ash. ܕܝ or ܕܝ. In Anhar (village in U.) and Sh. we have ܕܝܓ *of you* (pl.).—In Z. ܕܝ *of us*.

(6) ܒ also takes ܒ, as ܒܝ *in me*, U.; also in K. and in Al. ܒ, ܒ etc.; in Ti. Sh. MB. Ash. Z. ܒ, ܒ (?) or ܒ Ti. or ܒ MB., ܒ or ܒ, ܒ MB. Sh. or ܒ Ti. etc., and sometimes so in other parts of K.: where the forms ܒ etc. are used to denote the object, ܒ is used in the sense *in*; but see § 48.

(7) The following take ܕ with its ܒ before affixes: ܠ‍ܝ: ܒ: ܗ‍ܘ [ܗ and ܕ kept quite distinct; that is ܕܒ ܗ‍ܘ = ܒܒ ܐܳܬ, cf. (11) below]: ܒ: ܟ (so ܟ Sal.): ܟ: ܟ: ܟ: ܒ, (but in Ti. and Al. ܠ‍ܝ takes affixes thus: ܠ‍ܝ *like him*, etc. as in O.S.); we thus have ܒ ܒ *without us*, and so on.

(8) ܥܰܕ̰ܡ K. with affixes regains ܐ: as ܥܳܕ̰ܡ̈ܐ. In Gaw. from ܥܰܕ̰ܡ we have ܥܳܕ̰ܡ̈ܝ, ܥܳܕ̰ܡ̈ܘ etc. In Sal. from ܥܰܕ̰ܡ or ܥܰܕ̰ܡ we have ܥܳܕ̰ܰܡ̈ܰܢ (or ܥܳܕ̰ܡ̈) etc.

(9) ܠ̰ takes affixes in various ways. *For him* is ܠ̰ܗ̈ U. or ܠ̰ܐ̈ U. or ܠ̰ܟ̈ MB. Sh. Q. or ܠ̰ܝ̈ U. or ܠ̰ܗ̈ ܒ̰ܝ̈ U. or ܠ̰ܐ̈ ܒ̰ܝ̈ Sh. (rare). In ܠ̰ܝ *for me*, ܐ is often silent: *qâ-i*; so ܠ̰ܰܢ Sal. *for us*. The ܐ, which is hard, being in the U. forms, is perhaps for ̣, so that ܠ̰ܐ̈ = ܠ̰ܝ̈ ܠ̰. The MB. form seems to be ܠ̰ + ܠ.

(10) ܒ̰ܟ̈ܠ, ܒ̰ܟ̈, ܒ̰ܠ, ܒ̰ take ܠ. Thus ܒ̰ܟ̈ܠ K. Q. ܒ̰ܟ̈ Al. ܒ̰ܟ̈ Z. For 2 pl. we also find ܒ̰ܟ̈ܓ̰ܗ Al. or ܒ̰ܟ̈ܓ̰ܗ: also ܒ̰ܟ̈ܠ̰ܓ̰ܗ Ti. (or ܒ̰ܟ̈ܠ̰ܟ̈ܒ̰ܗ). Another Al. and J. form is with ܐ, ܒ̰ܟ̈ܗ J. ܒ̰ܟ̈ Al. etc. which perhaps = O.S. ܒ̰ܝ̈ܟ̈ܗ (Nöld. § 87). In Bohtan we have ܒ̰ܟ̈ etc., which is either = ܒ̰ܟ̈ܠ, or is from ܠ, by reduplication. In Ti. (not Ash.) we have the same in the forms of § 50, note 3, and ܒ̰ܟ̈ = *I myself* (*I for my part*). In J. ܒ̰ܟ̈ܗ *for me*, often has the second Tau silent.

(11) *Emphasis.* All prepositions except ܠ̰ܓ̰ܗ, ܠ, ܕ, take ̣ with its ̤ if the pronoun is emphatic. Even ̣ very commonly takes a second ̣, as ̣ ̣ܒ̰ܝ̈ *of me*. When an emphatic pronoun follows ܠ, the forms ܒ̰ܟ̈ etc. are used, especially in U. In Al. Z. the use of Dalath is common even where there is no emphasis.

(12) All prepositions take ̣ before the demonstrative pronouns ܗ̈ܢ: ܗ̈ܢ: ܐ̈ܢ: ܐ̈ܢ̈: ܐ̈ܒ̰ etc., and ̣ܐ̈ܢ; e.g. ̣ ̣ܐ̈ܢ̈ ̣ ̣ܗ̈ܐ *about this*. But ܕ, ܠ, and in Al. ܒ̰ usually (though not always) precede them without ̣, thus ̣ ̣ܐ̈ܢ̈ ̣ ̣ܗ̈ܢ ̣ ̣ܒ̰ Al. = ̣ ̣ܐ̈ܢ̈ ̣ ̣ܗ̈ܢ ̣ ̣ܒ̰ܠ K. (ܠ̰ U.)

for that man. But in Al. ܠܗܘ̈ܟ݂ *to this* (= ܠܗܳܕ or ܠܗܘ̈ܕ݂) would be preferred to ܠܗ̈ܘ. Also, especially in K. Al. ܗ̈ does not take ̣ܕ, though the full form ܗ̈ requires it. Thus ܡ̈ܢ ܗ̈ܕ݂ ܒ̈ܕ݂ *from that time;* in U. they would say by preference ܡ̈ܢ ܒ̈ܕ݂ ܗ̈ܕ݂. In O.S. this ̣ܕ was not inserted: ܒ̈ܗ ܐ̈ܬ O.S. = ܒ̈ܗ̣ ܐ̈ܬ N.S. In N.S. the ̣ܕ coalesces with the demonstrative pronoun, and so do ̣ܬ, ̣ܠ usually. Thus ̣ܒ̈ܗ *dow* or *dŏ'* ̣ܬ̈ܐ *bâha*, rarely *b'âha*, ̣ܠ̈ܢ *léni*, rarely *l'éni*.

(13) The personal pronouns of the third person are often used after prepositions (with ̣ܕ as above) instead of the affix forms. Thus ̣ܒ̈ܗ ̣ܒ̈ = ̣ܗ̈ܘ̈ ̣ܒ̈ or ̣ܒ̈ *from him*, cf. § 10.

§ 71. *Prepositions idiomatically used after verbs, etc.*

ܒ is used as follows:

ܒ ̣ܐ̈ܒ̈ K. Al. *to be able*, § 29 (18).

ܒ ̣ܟ̈ܝ̈ (hard Kap) *to laugh at.*

ܒ ̣ܓ̈ܕ̈ *to touch.*

ܒ ̣ܒ̈ܬ̈ ̣ܐ̈ܗ̈ (ܐ̈ܡ̈) *to trust.*

ܒ ̣ܫ̈ *to look at* (this verb is rare in U.).

ܒ ̣ܫ̈ *to rejoice at.*

ܒ ̣ܫ̈ *to sin against.*

ܒ ̣ܫ̈ ̣ܗ̈ ̣ܒ̈ *to bear witness to.*

ܒ ̣ܟ̈ *to deny* (a person), *be offended at*, or *with* ̣ܒ̈ܗ.

ܒ̈ ̣ܟ̈ *self-denial.*

ܒ ̣ܚ̈ *to envy.*

ܒ ̣ܚ̈ U. = ̣ܒ ̣ܫ̈ above.

ܒ ̣ܚ̈ *to lie against, to disappoint.*

ܒ ̣ܚ̈ *faithful to.*

ܒ ̣ܚ̈ (ܚ̈ܘ̈) *to believe.*

ܒ ̣ܗ̈ *to acknowledge* (a person or sin). So ὁμολογέω ἐν, Lu. xii. 8.

ܒ...̣ܚ̈ *to exchange* (something) *for...*

̣ܚ̈ ̣ܒ̈ ̣ܗ̈ *to preach the faith.*

ت مُهْمِيدْ *to mock.*

ت مِحْكِيكْ *to wonder at.*

ت مِحْذِيكْ *to beseech.*

ت مِحْكِيمْ حِيْثَنْ ڤ... *to translate into....*

ت ثِيهْ *to rebuke.*

ت ثِيكْ *to be ashamed of.*

ت هُثِيدْ *to trust.*

ت حِثَنْ حِيْ *to sin against.*

ت ثِيْدْ *to call on, invoke.*

ت دُوبْ *content with* (of things), جِ is more usual.

ت هُوِيْ (or كْ) *to banter.*

ت هُوِيمْ (حِيْهْ Al.) *to meet, visit.*

جِكْ :— ...ڤِجِكْ...مِجِكْ فُجِيْ *to separate...from...*(also with جِ).

هَدَ or هُدَ :—

هَدَ هُدِيْ *to follow.*

هَدَ مِهْدِيدْ *to look for,* § 47.

هَدَ مِحْدِيدْ *to send for.*

هَدَ ثِيكْ *to pursue.*

هِ :—حِيْدْ هِ *to enter* (direct object not admissible), also with لْ.

ڤ :—

ڤ هُمِسْهِلْ دُمِجِكْ *to give leave of absence to.*

ڤ مِدَهْكْ (or ڤ مِحْهِكْ) *at a standstill for* (also with هِمْ).

ڤ هُمِدَكْ ثِيكْ *to take revenge for* (with جِ of the person).

لْ :—

لْ كِبْ كِرْمَدْ *I was tired of saying.*

لْ ثِيْبْ لَهْثِ مِحْفِيكْ *to divide into two parts.*

لْ هُيِمْ *to need* (must have لْ).

لْ دُجِبْ (U. only) *to ride on.*

ـــ :—

ـــ ـــ (ـــ) *to ask* (a thing) *of...*

ـــ ـــ (ـــ K.) *cautious of.*

ـــ ـــ *to fear* (as O.S. ـــ ـــ and so also *φοβέομαι ἀπό*, Lu. xii. 4).

ـــ ـــ = ـــ ـــ.

ـــ ـــ *to thank.*

ـــ ـــ *to be angry with.*

ـــ ـــ *to ask* (a question) *of.*

ـــ ـــ *to long for.*

ـــ .. ـــ *to fill...with* (also without ـــ).

ـــ ـــ *to thank* (rare), *to prosper* tr. (in the latter sense usually without ـــ).

ـــ ـــ *thanks to.*

ـــ ـــ (or ـــ K.) *to command.*

ـــ ـــ *displeased with.*

ـــ ـــ *to kiss* (K. always, and U. sometimes, without ـــ).

ـــ ـــ *to trust in.*

ـــ ـــ *to pass by, cross, transgress*, or *to enter by* (a certain way).

ـــ ـــ *to finish* tr., *have done with.*

ـــ ـــ *satisfied with, content with, assenting to.* See above.

ـــ ـــ } *to cower before, run away from, be defeated by.*

ـــ ـــ }

ـــ :—

ـــ ـــ *to cast up against.*

ـــ ـــ *to aim a gun at.*

ـــ ـــ *rebellious against.*

ـــ ـــ U. *to oppress.*

ـــ ـــ *to look at* (also direct object).

ـــ ـــ *to stand to, to stand out for.*

ـــ ـــ *to look upon, look at.*

ـــ ـــ *to strike* (also direct object).

ـــ ـــ *to cause loss to.*

ـــ ـــ *to murmur against.*

ܦܘܢ ܥܠ *to pay attention to, set one's face towards.*

ܬܘܒ ܥܠ *to add to.*

ܣܗܕ ܒ (ܐܣܗܕ) K. Al. *to testify to.*

ܨܒܐ ܒ *to need.*

ܣܒܪ ܒ *to expect.*

ܫܓܫ ܒ *to transgress.*

ܬܪܥ ܒ *to complain against or about* (a thing or person).

ܫܟ ܒ *to suspect* (a thing).

ܫܡܥ ܒ *to hear*, in U. Also direct object.

ܙܟܐ ܒ (ܒܙܟܘܬܐ) *to conquer.*

ܩܛܠ ܒ *to adhere to*, U. (K. with ܠ).

ܩܕܡ :—

ܢܦܩ ܠܩܕܡ *to go out to meet* (a person arriving on a journey).

ܡܫܡܫ ܩܕܡ *to beat back, parry.*

ܩܕܡ ܠ (ܠܘܬ) *susceptible to.*

ܩܕܡ ܩܕܡ Z. *to go before.*

ܫܪܐ ܩܕܡ *to undertake.*

In many cases where in English a verb is used with an adverb or preposition, a single word is used in Syriac, as ܐܙܠ *to go* or *come down*, ܥܠ *to go up, come up*, ܥܠ *to go in, come in, pass by*, ܐܦܩ *to put away*, ܦܪܩ *to go out*, and so on.

§ 72. CONJUNCTIONS.

ܒܫܝܛ

ܐܢ *if*, not common, U. Ti., Pers.

ܕ U. K. or ܐ K. as O.S. *both*, § 67, followed by ܐ or ܕܐ (ܐܐ).

ܐܝܟ (as O.S.) or ܕ ܐܝܟ *as, according as.* Also ܐܝܟ (*dékh*) Al.

ܕ ܐܝܟ *in order that.*

ܐܝܟ ܕ *as if.*

ܕ ܐܝܟ ܕ = ܕ below. So ܕ ܟܠ ܐܝܟ ܕ *as often as* (cf. ܕ ܟܡܐ ܐܝܟ ܕ *as great as*).

ܕ = O.S. ܟܕ, § 67, *when*, or ܐܝܟ Ti.

ܐܦ *but, yet*, perh. = ܟ ܠ or ܟܠ? (Nöld. § 24.) For its redundant use see § 60.

ܐܠܐ *but*, O.S. = ἀλλά? or ܟ ܠ, Nöld. O.S.G. § 155.

ܠ ܐܠܐ *unless.*

ܠ O.S. *if* (see ܐ).

ܟ ܠ *unless* (see ܐ).

ܐܦ U. K., O.S. *although*, = ܠ ܟ. Often answered by ܐܦ *although...yet*, § 60. Very rarely ܠ ܟ.

ܒܟܝ *nevertheless.*

ܕ ܒܡ *in that, because.* O.S. ܒܟܫ = N.S. ܟ ܚܙܐ ܒܡ *in that he saw*; see § 68, s.v. ܚܙܐ.

ܒܠ *but, but yet* (not common).

ܕ ܒܬܪ or ܕ ܒܬ as O.S. (§ 68) *after that*, or with ܒ prefixed. In Al. ܕ ܡ ܒܬ § 13.

ܕ *that*, also *in order that*, O.S. (In O.S. also *because*, when standing alone; but not in N.S.)

ܕ ܟܕ *as*, much used in similes: as ܟ ܒ ܝܣܦ ܟܕ ܟܕ ܐ ܡܪܢ ܠ ܟ ܗܟܢܐ ܕ ܟܕ ܐ ܝܣܦ ܐ ܕ *As Joseph was sold, so was our Lord.* For variations see § 67. Also *so that*, and *in order that.*

ܕܠܡ *lest*, U., O.S. or ܠ ܕܟܡ Al. (= ܕܠܡ ?)

ܕ ܗܟܢܐ or ܕ ܗܟ *so that*, § 67.

ܕ ܥܕ *until*, § 68; also *before*, ܥܕ ܕܡܟܒܫ ܐܢܐ ܐܬܐ ܗܘ *he will come before I do it.*

ܟܕ...ܟܕ *both...and* (without ܘ), Pers., § 67.

ܘ O.S. *and.*

ܕ ܡܘ Tkh. or ܡܘܝ Ti. *would that.*

ܫܕ *let*, (imp. of ܫܒܩ O.S. *to suffer*), § 51 (10).

ܕ ܐܝܟ U. *would that.*

ܕ ܐܝܟܢ Q. K. or ܕ ܐܝܟ Al. *in order that.* But ܕ alone is more common. See ܕ ܩܕ.

ܐܝܟܐ *or* U., Turk.

ܐ *or*, perh. = O.S. ܐ, which in K. is used as an alternative. (In some parts of K. ܐ is not used.) Thus ܐ ܬܐܘܡܐ ܐ ܬܐܘܕܐ K. *either Thomas or Moses* (U. ܐ...ܐ). ? ܐ ܐܬܐ ܗܘ ܐ K. *will he come or not?* ܐ sometimes means *at any rate*; thus: ܐ ܠܐ ܐܬܬ ܗܘ : ܐ ܚܙܝܬ ܠܗ *perhaps she did not come; at any rate I did not see her.*

ܐ...ܐ *whether...or*, not common.

ܐ as O.S. or ܐ Al. (in U. ܐ = ܟ) *when, while.*

ܐ Al. *would that.*

ܕ ܐ *because*, Turk., also without ܕ.

ܕ ܐ O.S. *as much as, whenever, just as, in so far as.* So ܐ ܐ ܐ : ܐ ܐ ܐ *the more I saw her, the more...*, or without ܐ ܐ as O.S.; also answered by ܐ ܐ. ܕ ܐ ܐ or ܕ ܐ = *as long as*, ܕ ܐ ܐ = *as quickly as*, and so with many adjectives and adverbs.

ܕ ܠܡܐ ܟܕ *lest*, = ܕ ܠܡܐ ܟܕ.

ܠܟܘ *because*.

ܟܝ Turk. or ܟܕ ܚ U. *but*.

ܐܠܐ (ܠ) U. Ti. *unless*, Pers. (also with ܕ).

ܕ ܡ *since* (also ܕܡܕ ܡ); or *than*, see § 24.

ܕ ܗܕܐ *because*, or ܕ Al. Also without ܕ.

ܕ ܐܦܠ *although*, not common; or ܐܦ[1] or ܕ ܐܦ[1] Nöld. § 93.

ܕ ܩ U. Sal., often pron. *qat*, *in order that*, also in Sal. the simple *that*.

ܕ ܩܕܡ or ܕ ܩܕܡ. ܚ or ܕ ܠܩܕܡ *before that*.

ܕ ܥܠ = ܥܠ above (also without ܕ). In Al. Ti. ܥܠ. Also *although*, *except*.

ܕ ܐܝܟ U. *would that*.

Notes. (1) Conjunctions are frequently omitted. Thus ܠܐ ܠܐ ܠܐ ܠܐ *to and fro*, ܝܘܡ ܬܠܬ ܐܝܟ K. *two or three days*, ܐܙܠ ܐܢܐ *I must go*, ܐܬܝ ܠܡ ܐܢ ܠܡ *it was not for this I came*, ܐܬܐ ܟܕ *when I come*, ܝܘܡ ܦܠܓ *two and a half*, ܦܠܓ ܫܥܐ U. *an hour and a half* (in K. ܫܥܐ ܦܠܓ § 27): ܦܪܝܫܐ ܣܦܪܐ *the Scribes and Pharisees*, ܢܘܪܒܓܝܐ ܣܘܝܕ *Norway and Sweden*, and so on. So we may write either ܘܟܕ ܐ or ܐ ܟܕ for *etcetera* (usually shortened to ܘܟ or ܟ). This is more used than in English and often ends each paragraph of a letter.

(2) ܘ is often inserted where it would be out of place in English. Thus ܘܐ ܠܐ ܠܡ ܐ ܕܒܪ ܐ ܕ ܐ (ܕ)

[1] These forms have not been verified orally.

I would rather my son died than he. So O.S. Rev. ix. 20 ܡܬܒܥܝ ... ܘܠܐ ܗܦܟܘ ... ܕܫܪܝ̈ܐ *and the rest of the men ... did not repent.* On the other hand a common colloquialism is ܫܡܥܘܢ ܘܗܢܘ *Simon and they*, for ܫܡܥܘܢ ܘܗܢܘ.

(3) When a conjunction joins two nouns governed by the same preposition, the latter is usually repeated. ܒܝܬ ܡܘܫܐ ܘܦܝܪܐ *the house of Moses and Pira.*

§ 73. INTERJECTIONS.

ܩܛܓ̈ܪ ܡܒܗ̈ܕ̈ܡ̈ܐ

ܐ *why, pretty well*, rare.

ܐܐ *Oh!*

ܐܘ *O* (vocative), pron. long in K. (common), short in U. (rare); or *alas!* (long) O.S.

ܐܘ ܒܒܝ K. *O my father!*

ܐܘ, ܐܘܝ *alas!*

ܐܘܪܐ *hurrah!* rare.

ܐܘ ܒܒܝ ܐܡܐ K. *O my father!*

ܐܘ ܐܡܐ Al. or ܐܘ ܒܒܝ ܐܡܐ K. *O my mother!*

ܐܝܟ *well! to be sure*, Arab.

ܐܝܟܢܐ *Well!* (begins a sentence).

ܐܝ *O*, vocative, rare.

ܐܝܟܐ *wonderful!* rare.

ܐܝܠ *hallo there!* rare.

ܐܝܘ *alas!* rare.

ܐܦܪܘ (ܦ usually) or ܐܘܦܪܘ Sal. or ܐ K. or ܐ Ti. *bravo!*

ܐܫ *hush!* not common.

ܒܚܝܐ ܕܡܪ ܫܡܥܘܢ *by the habit of Mar Shimun* [when addressed to the Catholicos ܒܚܝܐ ܕܡܪܝ ܒܒܝ also ܒܚܝܐ ܕܡܪܝ], an asseveration much used in K.

ܒܪ Pers. *bravo*, rare.

ܐܡܢ ܐܝܟ *I believe*, see § 68 s.v. ܐܡܢ.

ܐܝ U. ܒܝ Ti., Pers. *yes.*

ܗܵܐ *here I am* (polite answer when one is called).

ܐܵܦ ܟܹܐ U. lit. *then how?* a strong assertion in reply to a negation. Or ܐܵܦ, ܐܹܦ Ti.

ܛܘܒ̈ܵܢ̈ܵܟ *your pleasure!* § 75.

ܫܘܿܪ̈ܵܝ ܫܘܿܪ̈ܵܝ (ܫ Ti. Sh.) *bravo!*

ܒ̈ܵܪ̈ܟ̈ܘ̈ܢ̈ܵܟ Ti. = French *mon Dieu!*

ܐ̈ܘ̈ܝ K. ܐ̈ܘ̈ܝ Al. Sh. *alas!* § 75.

ܫܘܿܪ̈ܵܝ ܛܘܒ̈ܵܢ̈ܵܟ Ti. *bravo!*

ܫܘܿܪ̈ܵܝ ܫܘܿܪ̈ܵܝ *bravo!*

ܐ̈ܵ almost = ܗ̈ܵ.

ܗ̈ܵ or ܐ̈ *be off!* esp. K. In Sal. much used before an imperative to strengthen it.

ܐ̈ܢ̈ܵ K. *I mean*, used to correct a statement previously made. Thus ܐ̈ܵ ܡ̈ܵ ܟ̈ܵ ?ܗ̈ܵ. Ans. ܐ̈ܢ̈ܵ ܕ̈ܵ ܐ̈ܢ̈ܵ. *Who is that man?* Ans. *George—no I mean David.*

ܕ̈ܩ̈ܵ (*dûq-ah*) or ܕ̈ܩ̈ܵ *catch hold!*

ܗ̈ *behold!* often used at the end of a sentence to call attention, as ܗ̈ ܒ̈ ܐ̈ *I have put on the eggs* (to boil); and often when the assertion is likely to be disputed. Also before a word emphasized, cf. ܐ̈ ܗ̈, and ܐ̈ = ܗ̈, §§ 68, 69. So also in O.S. (Uhlemann, § 86).

ܗ̈ (Zlama has either sound) or ܗ̈ K. *yes*, (= ?) or ܗ̈ Z. (= ?). See ܐ̈

ܗ̈ *catch hold!* (= O.S. ܗ̈ *behold this*).

ܗ̈ *hullo!*

ܗ̈ *O!*

ܗ̈ ܗ̈ *nonsense!* not common.

ܗ̈ Ti. *hold on! wait!*

ܗ̈ *push on!*

ܗ̈ U. or ܗ̈ U. Tkh. *what do you call it?* (pronounce both Nuns).

ܗ̈ *wonderful!* very common.

ܗ̈ O.S. (*wei*) *woe!* or ܗ̈ Al., O.S

ܗ̈ ܟ̈ ܗ̈ K. *O my father!*

ܗ̈ ܟ̈ ܗ̈ K. *O my mother!*

ܗ̈ Al. *lo!* § 29 (17).

ܗ̈ ܟ̈ Ti. *out of the way!*

ܗ̈ U. *out of the way!*

ڕاستە *true!* (sc. ڕاستە بکا *is true*) so ڕاستی دەکا *what N. says is true.*

سەحەتت *your health*, so سەحەتم etc. or سەحەتی دەکا *N.'s health.*

شەش *tush!* rare.

شەش بم, شەش مەبە or شەش لێ دەکا *God forbid!* so the other affixes, § 63 (7).

ئە U. J. Al. *O* (vocative), common.

ئا *yes.* This is used to deny a negative statement, or to answer an objection, and always means *you are wrong*: ئەڤ means *you are right.*

ئاهەنە ئا *heyday!*

ئا ڤێ U. *alas! mon Dieu!* Arab.

ئافەرە Kurd. *bravo!* esp. K.

خێرا Turk. *as you please*, lit. *your pleasure.* So with other affixes, or a name, ...ێ خێرا.

ئێ *no*, O.S.

ئێشا ئێ or ئێمانێ *God forbid!*

ئەمانە or ئەمانێ ئەمانە Ti. or ئەمانێ ئەمانە Ti. or ئەمانێ ئەمانەکێ or ئەمانەکێ ئەمانێ = ئەمانێ چیە *what do I know? how can I tell?* So the Hebrew מַדּוּעַ which = מָה יָדוּעַ = Gk. τί μαθών (Gesenius).

ئەحمەقێ *poor fellow!*

ئافەرە Pers. *bravo!*

ئێبە خۆش *may it be pleasant to you!* § 46, s.v. ئاڤێتن.

ئیجە Arab. *yes.*

هەش *hush!* Turk., rare.

ئەتەفێ K. Sh. *well!* = ئێدی.

ئەختەبەی = ئەو, very common.

ڤی, ڤێ *pshaw! pah!*

ڕەسەن *be off!* § 46 s.v. ئاڤێتن.

ئێژی K. *alas!* Pers.

بەس
هەوەس
} *silence!*

ئاهێ Tkh. = ئێشا.

§ 74. Position of words in a sentence. Emphasis and Questions.

(1) In the position of words in the sentence N.S. very closely resembles English. The subject with any qualifying words comes first, then the verb, then the direct object with qualifying words, then the indirect object. But variations are commoner than in English.

(2) Adjectives used as epithets follow their substantives. For exceptions see § 23.

(3) Numerals precede substantives.

(4) So also demonstrative pronouns, and interrogative pronouns when used with substantives.

(5) The substantive verb when positive generally follows the predicate, as ܗܘ ܓܒܪܐ ܙܕܝܩܐ ܗܘ *that man is righteous.* But not after interrogative pronouns, as ؟ ܡܢܘ ܗܘ ܬܘܒܐ *what is the use?*: nor with negatives, as ܠܝܬ ܗܘ ܛܒ *it is not good,* and often not with demonstrative pronouns, especially when the predicate is definite, as ܗܢܐ ܗܘ ܟܬܒܟ *this is your book* (here it would not be so usual for the verb to follow): nor sometimes in relative clauses, as ܗܘ ܓܒܪܐ ܗܢܘ ܕܐܝܬ ܗܘ *that man who is there.* The predicate is not necessarily an adjective or substantive, e.g. ܗܘ ܒܠܝ ܗܘ *he is without care.* If the predicate is long, the substantive verb may come after the first part of it; as ܗܘ ܓܒܐ ܕܡܠܠܬ ܗܘ ܥܠܝܗ ܐܢܐ ܒܗ *that is a man about whom I spoke.*

(6) *Emphasis.* Very commonly the emphatic word is put first, and stands absolutely, and redundant affixes are added in the sentence which follows. This is especially the case in the imperative and in questions, and applies in all cases when attention is called to a particular word, whether it would be in italics in English, or not. Ex. ܩܘܠ ܗܘ ܙܩܝܦ ܗܘ *ring the bell,* lit. *the bell ring it.* So ܗܢܐ ܟܬܒܟ

ܕܡܢܐ ܗܘ ܟܬܒܐ ܗܕܐ ? *whose is this book?* (shewing it). ܡܢܐ ܐܝܬ ܒܟܬܒܐ ܗܕܐ ? *what is in this book?* (shewing it). ܠܝ ܠܝ ܟܬܒ I *have no book.* We could also say ܠܝ ܟܬܒ ܐܝܬ ܠܝ ܒܟܬܒܐ ܗܕܐ—ܠܝ ܟܬܒ ܐܝܬ ܠܝ ܒܟܬܒܐ ܗܕܐ—ܠܝ ܟܬܒ ܐܝܬ ܠܝ ܒܟܬܒܐ ܗܕܐ, but these would not be so emphatic. So *I for my part, as for me,* and the like may be rendered by the simple pronoun standing as above (cf. modern Greek ἔγω· πρέπει νὰ λάβω I *must take*), or by ܐܢܐ ܗܘ ܕܝܠܝ etc. if they are very emphatic.

We must notice however that a noun standing absolutely before ܐܝܬ ܠܗ *he has,* if it is the subject in English, is not emphatic. Thus ܓܒܪܐ ܗܘ ܐܝܬ ܠܗ ܒܟܬܒܐ ܗܕܐ = *that man has a book,* simply. We could not say ܓܒܪܐ ܗܘ ܐܝܬ ܠܗ ܒܟܬܒܐ ܗܕܐ. If the English object of *to have* is emphatic we must put it first, as ܒܟܬܒܐ ܗܕܐ ܐܝܬ ܠܝ *I have a book.* Note also that the subject of a preterite stands absolutely, § 32 (4), but it is not necessarily emphatic. Thus ܐܬܝܬ ܐܢܐ ܠܘܬ *I came,* ܓܒܪܐ ܗܘ ܐܬܐ ܠܘܬ *that man came.*

The subject, pronoun or noun, may be placed last for emphasis, as an alternative to the above construction, or when it cannot stand absolutely. Thus ? ܠܡܐ ܐܬܝܬ ܠܘܬ ܒܗܕܐ ܟܬܒܐ ܠܡܐ *why did* you *come?* (not the other man). So even if there are no italics in English, but the subject is pointed out: ܐܝܬ ܠܗ ܒܚܕ ܐܢܬܬܐ ܒܣܡܐ *there stood a woman,* ܓܒܪܐ ܗܘ ܐܝܬ ܠܗ ܒܟܬܒܐ ܗܕܐ ܕܥܒܕ or else ܓܒܪܐ ܗܘ ܕܥܒܕ ... ܒܟܬܒܐ ܗܕܐ or ... ܓܒܪܐ ܗܘ ܕܥܒܕ ... ܒܟܬܒܐ ܗܕܐ all express *see what that man* (I point out, or I am speaking of) *is doing.*

(7) The object of a verbal noun used as in § 57 (3) usually precedes it.

(8) Short adverbs, as ܟܕ *very, quite,* ܬܘ *very,* etc. generally precede adjectives and adverbs; those which qualify verbs usually follow them, but there is no exact rule as to this. We must except

such a phrase as ܓܒܪ ܪܒܐ ܟܕ ܗܘ *he is a very great man*, ܪܒܐ ܟܕ being treated as one word, though we might equally well say ܓܒܪ ܪܒܐ ܟܕ ܗܘ ܐܢܫ, cf. ܡܛܝܒ ܥܒܕܐ ܕܢ ܓܒܪ *how good a thing it is!*

(9) *Questions* take the same order as affirmative sentences, and often can only be distinguished from them by the inflection of the voice. But interrogative pronouns, with or without a noun or preposition, and interrogative adverbs are placed first, unless an emphatic word stands absolutely at the beginning of the clause, as described above. This absolute construction is especially common with interrogative pronouns and adverbs: as ؟ ܡܫܝܚܝܐ ܐܢܚܢ ܕܢܢ ܒܢܝ ܡܢܘ *whose sons are we Christians?*

(10) After interrogative pronouns and adverbs the subject often follows the verb, e.g. ؟ ܐܢܫܐ ܗܠܝܢ ܐܡܪܘ ܡܢܐ *what did those men say?* But not, of course, if the pronoun itself be the subject. In the same case the copula follows the pronoun or adverb. We cannot say ؟ ܡܫܝܚܘܬܐ ܗܝ ܡܢܐ *what is salvation?* but ؟ ܡܢܐ ܗܝ ܓ or ؟ ܡܢܐ ܓ.

(11) Indirect questions follow the same lines; ܕ often redundantly introduces them, as ܒܥܠ ܡܢܐ ܕܥܒܕ ܐܢܐ ܕܫܐܠ ܒܥܢܝܢܗ *he asked what I was doing in his affair.* But the oratio directa is often substituted, § 66.

(12) In questions the Syrians use ܐܘ ܠܐ (ܐܝ ܠܐ K.) *or not*, very much more than Europeans do. ؟ ܐܙܠ ܐܘ ܠܐ ܗܟ *will you go or not?* is not meant to be rude or peremptory though at first sight it often appears to be so.

§ 75. IDIOMATIC PHRASES AND SALUTATIONS.

[See also §§ 71, 73.]

ⵜⵉⵏⵉ ⵢⵓⵜⵜⵓⵏ (or ⵙⵖⵓⵔ) *this will do.*

ⵜⵉⵎⵓⵔⵜ ⵉⵍⵍⵉ *to prosper*, intr.

ⵜⵉⵎⵓⵔⵜ ⵉⵍⵍⵉ ⵖⵔ *to bear with.*

ⵉ ⵜⵉⵙⵙⵓⵎⵓⵔⵜ ⵉⵍⵍⵉ U. (or ⵜⵉⵙⵙⵓⵖⵓ U.)
ⵉ ⵜⵉⵙⵙⵓⵎⵓⵔⵜ ⵉⵍⵍⵉ
} *to go to meet* (a person arriving from a journey).

ⵜⵉⵣⵣⵉ ⵉⵍⵍⵉ U. *to go on horseback.*

ⵜⵉⵙⵙⵓⵔⵉ ⵉⵍⵍⵉ *to take a walk.*

ⵜⵉⵏⵉ ⵉⵍⵍⵉ *to go on foot.*

? ⵜⵉⵎⵎⵉⵙ ⵢⵓⵜ ⵜⵉⵎⵓⵔⵜ U. *Will you have time?* [Only as a question, or as a negative: ⵜⵉⵎⵎⵉⵙ ⵓⵔ ⵜⵉⵎⵓⵔⵜ.]

ⵜⵉⵎⵓⵔⵜ ⵓⵔ ⵜⵉⵎⵎⵓⵔⵜ ⵎⵍ ⵜⵉⵎⵓⵔⵜ U. *may you be friendless!* [Socin].

ⵉ ⵜⵉⵏⵉ ⵎⵍ ⵢⵓⵜ or ⵉ ⵜⵉⵣⵣⵉ ⵢⵓⵜ *he intends to...*

ⵜⵉⵎⵓⵔⵜ ⵉⵣⵣ ⵎⵍ ⵢⵓⵜ (ⵜⵉⵎⵓⵔⵜ ⵉⵣⵣ K.) *he is a hypocrite.*

ⵜⵉⵙⵙⵓⵜⵜⵓⵔⵉ ⵉⵍⵍⵉ U. (or ⵜⵉⵙⵙⵓⵏⵉ K. or ⵜⵉⵙⵙⵓⵖⵓ K.) *to threaten.*

ⵜⵉⵙⵙⵓⵖⵓ ⵉⵍⵍⵉ (or ⵙⵖ or ⵙⵙⵓⵎⵓⵔⵜ) *to take trouble.*

ⵜⵉⵙⵙⵓⵔⵉ ⵉⵍⵍⵉ *to receive a pension.*

ⵜⵉⵙⵙⵓⵎⵓⵔⵜ ⵉⵍⵍⵉ *to eat one's words.*

ⵜⵉⵎⵎⵓⵔⵜ ⵉⵍⵍⵉ *to embezzle money.*

ⵜⵉⵙⵙⵓⵎⵓⵔⵜ ⵉⵍⵍⵉ *to break a fast* (by eating animal food).

ⵜⵉⵙⵙⵓⵎⵓⵔⵜ ⵉⵍⵍⵉ *to be bastinadoed.*

ܐܝܟ ܒܕܝܬܐ see § 16 (so ܫܒܝܥܝܐ ܐܝܟ).

ܐܝܟ ܕܥܒܕ *to take bribes.*

ܐܠܗܐ ܢܢܝܚ ܒܫܠܡܐ *requiescat in pace.*

ܐܠܗܐ ܢܬܩܝܡ ܒܗ *God strengthen you!* (said to a man working in a field).

ܐܠܗܐ ܓܒ ܠܐ *God forbid!*

ܐܠܗܐ ܝܣܝܦ ܠܟ *God increase you!* (said by a guest to a host).

ܐܠܗܐ ܥܡܟ (or ܥܡܟܘܢ) *Goodbye* (said to one departing).

ܐܝܟ ܕܐܢܬ ܒܥܝ ܠܗ *it is your affair* (so all persons).

ܒܪܢܫܐ ܩܕܡܝܐ *early morning.*

ܐܝܬ ܠܗ ܒܛܢܐ ܕܒܪܬܐ (also simply ܒܛܢܐ ܐܝܬ ܠܗ) *she is pregnant.*

ܐܝܬ ܠܗ ܡܥܝ ܒܟܪܣܐ *he is constipated.*

ܐܝܬ ܠܗ ܡܥܝ ܕܡܟܝ *his bowels are working.*

ܐܝܬ ܠܗ ܡܥܝ ܕܒܪܟ ܪܓܠܗ *may his foot be blessed* [said in U. of a new-born child, in K. of a stranger arriving just after a birth. In K. they say ܪܓܠܐ ܒܪܟܐ of a new-born male child].

ܐܝܬ ܠܗ ܡܥܝ ܕܐܫܬ ܒܛܢܐ *his diarrhœa is cured.*

ܐܝܬ ܠܗ ܡܥܝ ܕܡܝܬ ܒܫܢܐ ܫܓܝܐ *he died.*

ܐܝܬ ܠܗ ܡܥܝ ܕܐܬܒܥܬ ܪܓܠܗ *his foot was blistered.*

ܐܝܬ ܠܗ ܡܥܝ ܕܪܚܡ ܠܗܘܢ *he pitied them.*

ܐܝܟ ܠܟ *I am coming* [said by a man at a distance when called].

ܒܥܝ ܠܗ *displeased; unwell.*

ܐܝܟ ܠܗ ܐܝܬ ܒܗ ܕܡܟܢ *in that way it is possible.*

جَبِ سفْبِجْ نُنْ K. *my house is destroyed* [said by a man on receiving bad news. The نُنْ stands absolutely].

جْصِبِصْبِصْ *I have come on a visit of friendship only* (not business). Also the reply to مِصْصْ أُصْبِكْ and then = *nothing.*

جْجَصْصْ صِصْ نُنْ *he is tired out.*

جَبْنْ or جَبْنْ نِنْ لَبِ (لَصِفْ) or جَبْنْ صُنْ بْنِنْ or جَبْنْ جْكِجْ — *Welcome* (the answer to عَكْصْ لَبِ. Also the first two are said by a host to his guests. The other persons are also used).

؟جِهْ صَبْنْ لَبِ K. *will you have time?*

صَكْ نَهْنِصْ صِصْ فِنْ صَكْ *he will not listen to reason.*

صَكْ جِؤُكْ صِصْ *he has bad diarrhœa.*

صَكْ كَهْ صَبِجْ K. *he was pleased with himself.*

نُنْ صِصْ كَكْ K. *I am a black owl* (said by a woman on hearing bad news).

نَصْ صِصْجَصْ *one whose hospitality none will accept.*

مِ نِجْ كَجْ *to cease to support.*

جْسْنْ كَجْ *to sign* (a deed, etc.).

صِلِصْ كَجْ *to attack.*

وُصِبْ كَجْ *to take trouble.*

جِيكْ كَجْ or صْصِلْ U. (صْصِلْ K.) *to mount guard.*

جْنْ كَجْ (or جْجَنْ) *to step aside, keep out of.*

مِ نِجْ دِ كَجْ *to put up with.*

ܟܕܫ ܒܕܘܟܬܐ *to contract a disease.*

ܟܕܫ ܒܙܒܢ *to take time* [so ܒܙܒܢ ܟܡ ܫܥܬܐ ܐܟܠ ܗܘ *it took three hours*].

ܟܕܫ ܒܩܢܐ *to be zealous.*

ܟܕܫ ܒܨܠܡ *to draw, to take a photograph.*

ܟܕܫ ܒܬܘܬܢ *to smoke tobacco* (so all words for pipes). In K. Z. ܫܪܒ is used for all kinds of smoking.

ܟܕܫ ܠܓܒܝ ܥ *to help.*

ܟܕܫ ܚܕ ܒܚܕ *to do line by line.*

ܟܕܫ ܒܓܪ *to hire.*

ܟܕܫ ܥܠ ܣܒܒܐ K. *to make excuses, find an excuse* (for fighting, etc.).

ܟܕܫ ܥܡ ܚܕ ܥ *to protect, side with.*

ܟܕܫ ܡܨܪܥ U. *to wrestle* [in K. simply ܟܕܝܠ].

ܟܕܫ ܡܕܘܟܬܐ *to measure.*

ܟܕܫ ܥܠ ܣܒܒܐ *to make an excuse.*

ܟܕܫ ܡܢ ܣܦܪܐ *to read from the beginning.*

ܟܕܫ ܒܪܝܢ *to bet.*

ܟܕܫ ܬܪܢ *to take one's turn.*

ܟܕܫ ܬܪܢ ܬܪܢ *to take turns.*

ܟܕܫ ܠܒܐ *to pay attention.*

ܟܕܫ ܒܟ *to cast up against*, § 71.

ܟܕܫ ܒܬܚܬ ܥ *to supplant.*

ܟܕܫ ܒܙܟ ܥ *to restrain.*

ڤ ماڤمڤڤڤ ڤڤڤ U. (ڤ ماڤمڤڤ K.) *to be in the way of.*

ڤ ڤڤڤڤ ڤڤڤ K. *to do honour to.*

ڤڤڤڤ ڤڤڤ U. (ڤڤڤڤ K.) *to mount guard.*

ڤ ڤڤڤ ڤڤڤ *to fill the place of.*

ڤڤ ڤڤڤڤ ڤڤڤ *to aim a gun at*, § 71.

ڤڤڤ ڤڤڤڤ ڤڤڤ *there is no room.*

ڤڤڤ ماڤڤڤ
ڤڤڤ ماڤڤڤ ماڤڤڤ } *it serves him right.*

ڤڤڤ ڤڤڤڤ ماڤڤڤ *he is missed.*

ڤڤ ڤڤڤڤ ڤڤڤ *he heaved with emotion.*

ڤڤڤ ماڤڤڤ *one who though handsome does not please.*

ڤڤڤڤ ڤڤڤ *Goodbye* (rare).

ڤ ڤڤڤ ڤڤڤ *to begin.*

ڤڤڤ ڤڤڤ *to slander.*

ڤڤڤ ڤڤڤ ڤڤڤ *to lay by the heels.*

ڤڤ ڤڤڤ ڤڤڤ *to delay, connive at.*

ڤڤڤڤ ڤڤ ڤڤڤ U. (ڤڤڤڤ K.) *to imprison.*

ڤڤڤ ڤڤڤ *to cast a net.*

ڤڤ ڤڤڤ ڤڤڤ *to subscribe money to.*

ڤڤڤ ڤڤڤ *to startle.*

ڤڤڤ ڤڤڤ *to make a moat.*

ڤڤڤ ڤڤڤ *to see off, start* (a person on the road).

ڤ ڤڤڤ ڤڤڤ *to importune.*

ܩܪܒܐ ܥܒܕ *to give battle.*

ܩܠܐ ܥܒܕ *to cry out.*

ܣܚܩܐ ܥܒܕ *to mock.*

ܫܠܡ (or ܫܠܡܐ ܠܟ) ܫܠܡ ܥܒܕ *to salute, send greetings.*

ܒܢܩ ܒܟܦܝܬܐ ܥܒܕ *to shoot.*

ܝܗܒ ܠܟ ܝܗܒ *may it be blessed* (said by a friend to another of anything new belonging to the latter).

ܠܐ ܡܬܒܣܡ ܠܐ *he does not understand.*

ܦܪܣ ܠܟ (or ܦܪܣ ܠܟ) *May I be your sacrifice!* (expression of politeness to a superior on presenting a petition, etc.).

ܬܫܒܚ ܠܟ ܝܗܒ *thank you* (so all persons).

ܡܢ ܫܘܝܐ ܡܬܪܓܫ ܗܘ *he is exaggerating.*

ܠܐ ܡܫܟܚ (also ܠܐ ܡܫܟܚ ܡܕܡ K.) *never mind.*

ܠܚܝ ܕܟܐ Tkh. *a cheek* (= ܠܚܝ).

ܥܒܕ ܡܙܡܐ *to injure a plan, intrigue.*

ܥܒܕ ܠܗ ܡܙܡܐ *to interfere in the matter.*

ܫܘܟ U. Tkh.: ܫܘܟ Tkh. *twilight, evening.*

ܡܢ ܫܘܚܐ ܐܚܪܢܝܬܐ *that is a different matter.*

ܡܢ ܗܕܐ ܗܘ almost = *I cannot exactly describe it* or *him.*

ܡܢ ܫܪܝ ܩܛܝܠ *a quarrel has arisen.*

ܟܚܠ ܒܪܫܝ K. *blue on my head!* (said by a woman on hearing sad news).

ܡܢ ܐܦ ܗܘ ܐܬܟܣܝ (also ܡܢ ܐܦ ܗܘ) *his face fell.*

ܫܡܥܒܒ ܟܝ ܐܢܐ ܒܝ *I was home sick, discontented.*

ܫܘܝܢܘ ܟܗ ܕܡܘܢܘ ܡܟܒܕܝܠܗ U.[1] *May I see you rolling in blood!*

ܫܘܝܢܘ ܬܕ ܫܚܛܘ ܠܟ U.[1] *Bad luck to you!*

ܫܘܝܢܘ ܠܟܗ ܕܘܝܘ ܟ ܡܝܠܗ U.[1] *May you not get what you wish!*

ܫܘܝܢܘ ܒܠ ܒܝܟܗܢܗܘ ܟ ܫܘܗ ܚܒܢܘ U.[1] *May you never see the khena of your wedding!* [khena, *a dye*].

ܫܟ ܬܒܪ ܒܒܠ ܕ *to please*, tr.

؟ ܡܘܢ ܐܝܬ ܒܝ (ܫܘܡ K.) *have you any business for me?* [said by a visitor before taking leave, see ܒܫܗܢܗܘ].

ܫܝ ܟܝ *to strive.*

ܣܬܕ ܕܒܫ *a trestle.*

ܫܒ ܐܚܒܒ ܠܐ K. *my back is broken* (said by a man on hearing bad news).

ܣܒܒ ܟܝ ܟܒ *I do not feel well.*

ܣܟ ܕܟ (or ܐܡܬ ܠ or ܟܒܕ ܠ) *twilight, evening.*

ܟܠ ܒܫܠ *to say goodbye*, as an inferior to a superior.

ܟܒ ܒܟ ܡܙܟܗ (or ܟܒ) *to avow, take the responsibility of.*

ܟܒ ܟܝ ܥܒ *I was tired.*

ܒܒ ܟ *I understand* (said on receiving information).

ܙܒ ܟ *to sell for money.*

ܙܒ ܟ *to let out* (on hire).

[1] These four curses are from Socin.

ل ڕێ کێشان *to comfort, give heart to, encourage.*

ئامۆژگاری کێشان (or ـی) *to advise.*

مەشق کێشان *to drill.*

بەڵگەنامە کێشان (or ی) U. *to testify to,* § 71.

لە پشت کێشان *to support, take the side of.*

ـە مۆڵەت کێشان *to give leave of absence to,* § 71.

ل ڕێگا کێشان (or لە) *to salute* (face to face).

ئارام کێشان *to comfort.*

زمان لێک کردنەوە *to learn fluently.*

ئاژەڵ *he is a slow coach* (a man, horse, etc.).

ژیانت درێژ بێت *long life to you!*

ـە سەرکەوتن *to succeed,* tr.

ئەسپ کردن K. *to ride.*

ڕەنگە وا بێت or ڕەنگە وا *perhaps, it is possible that.*

تۆ لەگەڵ من توڕەیت *you are angry with me.*

ڕاوەستان *to stand one's ground;* or *to stop short.*

قسەی خۆی کردن *to stick to one's word,* esp. in bargaining [قسە, *a word,* often = the price asked for a thing].

مووی لێک کردنەوە *to split hairs.*

؟ چەند لێ سەند *how much did he charge?*

چاکی لێ هات *he is very good.*

ڕاوەستان لە جێی خۆی مرد *he died where he stood.*

خِصخِيْ وِكْر صَبْلَهْكِر *an unwashed spoon* (one who interrupts a conversation).

ڤ فِنْهْ مِر هِهْ خُهِبْ *to copy* (from a book, etc.).

لَا مُمْكِن U. or لَا مُمْكِن U. or لَا خَنْتْ (rare) or لَا حَخَنْتْ Al. *it is impossible* [contrast لَا مُمْكِن = *God forbid*, § 73.]

لَا مِيهِ مِيهِ (or مَنْهُوْ) { *Mind your own business.* / *I am not speaking to you.*

لَا مِيهْ جِشْتْ ؟ *For shame!*

لَا مِكْ هَخْهِيْ *I cannot find it*, or *it is not in sight.*

لَا هُمِيْ سِبْكِ وَكْ *I cannot conceive.*

لَا هُمِيْ مِيهِ *I cannot stand him.*

لَا خَجَنْ لَهِ or لَا مَكْهْ هَجَنْ *I cannot afford to...*

لَا هُعِيْنْ لَهِ Ti. Al. *I have not time.*

لَا هَجِبْكَر لَهِ وِكْر *I have no chance against him.*

لَخْ جَمْسْتْ مِكْ *the heart is beating.*

يَخْهَص مِكْ جِعَدْتْ *he has a stomach ache*; or, metaphorically, *he is unwilling to do it.*

يَخْهَص مَهْتْ *unmanly.*

يَخْهَص مِكْ سَلِيْتْ *he is sad, homesick.*

يَخْهَص لَا مِكْ *he pitied.*

يَخْهَص مِكْ هَكَدْهِيْتْ *he will not allow it to be done.*

يَخْهَص نُوْ (hard Kap) *an impetuous man.*

يَخْهَص هَجِبْتْ *he was in an ecstasy.*

يَخْهَص كِد لَا مِكْ مِر *he was not hearty with, he was displeased with.*

ܐܬܬܒܪ ܠܗ ܫܓܝܐ ܒܬܪ *he was much frightened.*

ܐܬܬܒܪ ܠܗ ܫܓܝܐ ܒܬܪ *he was pleased.*

ܐܬܬܒܪ ܫܓܝܐ ܒܬܪ U. *merciless.*

ܐܬܬܠ ܒܝ *to doubt.*

ܠܐ ܡܫܟܚ ܠܗ ܒܗܕ ܡܕܡ ܕܠܐ ܡܬܬܠ ܒܗ *he cannot interfere in this.*

ܠܐ ܫܡܥ ܠܗ ܒܬܪ *he has not heard* (news).

ܠܐ ܡܫܟܚ ܠܗ ܒܬܪ ܥܒܕܐ ܕܠܐ ܠܗ *it is not his business.* [So: ܐܬܬܠ ܠܗ ܒܬܪ ܥܒܕܐ ܕܠܐ ܠܗ ܡܕܡ ܕܠܐ ܡܬܬܠ ܒܗ ܐܬܬܠ ܠܗ ܒܬܪ ܥܒܕܐ ܕܠܐ ܠܗ ܡܕܡ ܕܠܐ ܡܬܬܠ ܒܗ *the bishop wrote suspending the priest from the parish.*]

ܫܒܘܥܐ ܕܐܬܐ *this day week*, or *this time to-morrow.*

ܐܬܬܠ ܠ *to condole with* (after a death), *to pay a visit of condolence to.*

ܐܬܬܠ ܒ ܐܬܬܠ ܒ *to charm, please.*

ܐܬܬܠ ܒ (or ܐܬܬܠ ܒ or ܐܬܬܠ ܒ etc.) *to congratulate* on receiving a present, buying a vineyard, building a new house, etc.

ܐܬܬܠ ܒ ܐܬܬܠ ܒ *to visit on a feast day.*

ܐܬܬܠ ܒ *a house-warming* (see above).

ܐܬܬܠ ܒ *to speak deliberately.*

ܐܬܬܠ ܒ *to smile.*

ܐܬܬܠ ܒ U. *to take away* (at table).

ܐܬܬܠ ܒ ܠ U. *to expect.*

ܐܬܬܠ ܒ ܠ U. *to be humble* (cf. Proverb 23).

ܐܬܬܠ ܒ (or ܐܬܬܠ ܒ) U. or ܐܬܬܠ ܒ ܐܬܬܠ ܒ or ܐܬܬܠ ܒ ܐܬܬܠ ܒ } *the day broke.*

ܥܒܕ ܫܘܠܝܐ *to run away.*

ܡܐ ܫܥܬܐ ܗܘ ܗܫ ؟ *what o'clock is it?*

ܡܐ ܠܟ ܠܡܥܒܕ ܒܪ ܡܕܡ ؟ *Mind your own business.*

ܥܒܕ ܠܡܙܕ ܒ *to outbid.*

ܦܫܛ ܐܘܪܚܐ *to be a traveller, to travel.*

ܦܫܛ ܠܟܢܫܐ *to gather* (a dress).

ܦܫܛ ܠܣܦܪ *to print* (the thing printed is the direct object, § 64).

ܦܫܛ ܥܝܢܐ *to cast the evil eye on.*

ܦܫܛ ܒܣܒܟ *to entangle.*

ܦܫܛ ܒܪܟ *to kneel.*

ܦܫܛ ܠܚܒܪ ܒܣܬܪ *to backbite.*

ܦܫܛ ܠܡܚܐ *to hit out.*

ܦܫܛ ܠܡܥܒ *to dive.*

ܦܫܛ ܠܓܢܒ *to steal.*

ܦܫܛ ܠܐܣܬܪ *to resolve.*

ܦܫܛ ܠܦܓܥ *to wound* (direct object).

ܦܫܛ ܒܣܒܟ ܒ *to accuse.*

ܦܫܛ ܠܣܡܐ ܒܬܪܥܐ *to paint* (a door, etc.).

ܦܫܛ ܠܚܬܡ *to sign* (a paper); *to cheat in weighing.*

ܦܫܛ ܠܬܩܥ *to blow a trumpet;* or, metaphorically, *to waste one's breath.* [ܦܫܛ is used with all musical instruments.]

ܦܫܛ ܠܡܙܚܠ *to slide* (as boys at play).

ܦܫܛ ܠܐܬܐ ܒ (or ܠ) *to injure* (of a personal agent).

ܦܥܠ ܒܡܟ̈ܝ *to make an effort.*

ܦܥܠ ܫܦܝܕ ܠܟ *to cause loss to.*

ت ܦܥܠ ܒܝ *to take refuge in.*

ܦܥܠ ܡܟܢܝ *to assemble.*

ܦܥܠ ܓܗܕ U. *to make an effort, strive.*

ܦܥܠ ܓܦܩ *to slap.*

ܦܥܠ ܓܕܪ *to make a fence.*

ܦܥܠ ܓܙܬ *to be angry.*

ܦܥܠ ܚܪܬ (or ܚܪܒ) *to plough.*

ܦܥܠ ܓܙܦ (hard final Kap) *to snap the fingers.*

ܦܥܠ ܓܙܚ *to be appalled* (by bad news). [Striking the knees a common action on hearing bad news.]

ܦܥܠ ܟܡܛ *to put on a bridle.*

ܦ ܦܥܠ ܟܦܝ *to throw in one's face, recriminate.*

ܦܥܠ ܟܨܨ *to undermine* (direct object).

ܦܥܠ ܡܟܟ *to reap well.*

ܦܥܠ ܡܚܬܡ *to seal* (direct object).

ܦܥܠ ܡܡܗܙ *to spur* (direct object).

ܦܥܠ ܡܬ (ܡܬ = *checkmate*) *to die.*

ܦܥܠ ܡܫܚܛ *to make a mark* or *note.*

ܦܥܠ ܢܥܠ *to shoe* (horses, etc.; direct object).

ܦܥܠ ܢܟܠ *to fall ill a second time.*

ܦܥܠ ܢܨܒ *to paint* (as an artist).

ضَبِطَ بِنَشَا *to starch.*

ضَبِطَ صَابُون *to soap.*

ضَبِطَ عَامَ *to swim.*

ضَبِطَ عَمَلَ *to mint, coin.*

ضَبِطَ عَمَلَ أُرْغُن *to play the organ.*

ضَبِطَ فَتَحَ لِـ *to intercede for.*

ضَبِطَ فَرَّجَ (بِـ) *to engraft* (direct object).

ضَبِطَ قَالَ عَلَى *to inform against.*

ضَبِطَ قَلَّعَ K. *to fillip,* or *to snap the fingers.*

ضَبِطَ كَتَبَ عَلَامَة K. *to sign* (a letter).

ضَبِطَ كَسَرَ بِفَأْس *to fell with an axe* (with direct object of thing felled).

ضَبِطَ كَمَّدَ (see ضَبِطَ نَكَّدَ).

ضَبِطَ كَمَّشَ *to hit on the top of the head.*

ضَبِطَ كَنَّسَ بِلَكْبَجُوه *to besiege* (direct object).

ضَبِطَ لَبَّكَ = ضَبِطَ لَزْمَنَ.

ضَبِطَ لَعَّبَ *to plane* (direct object) = مَكَّنَ K.

ضَبِطَ لَغَّمَ (in K. دَغَّمَ) *to kick out.*

ضَبِطَ مَحَّلَ *to imprint, take an impression.*

ضَبِطَ يَبَّسَ *to blight* (direct object).

ضَبِطَ يَبَّسَ *to flatter.*

ضَبِطَ يَخَّطَ *to draw* (a picture).

ضَبِطَ يَخَّمَ *to vaccinate.*

ܡܫܚܩ ܠܗ *to be ironical.*

ܡܫܚ ܐܪܥܐ *to measure* (a field).

[See also ܡܫܚ: ܡܫܝܚܐ: ܡܫܝܚܐ and § 63 (2).]

ܡܫܒܩ ܠܝ (cf. ܡܫܒܩ ܠܟ) *forgive me = goodbye.*

ܡܫܝܓ ܓܒܝܗ *to frown.*

ܡܫܝܒ ܒܗܬ ܕ *to calumniate.*

ܡܫܚ ܠܩܒܠ ܕ *to be received by.* [Also: *he laid hold of* (*the book*) = ܡܫܚ ܒܗ ܠܩܒܝܢ (ܟܬܒܐ).]

ܡܫܚ ܠܟܠܐ *to be driven to extremities.*

ܡܫܚ ܫܘܒܐ *dexterity.*

ܡܫܚ ܟܘܫܐ *modesty.*

ܡܫܚ ܐܢܐ ܣܝܢ K. *I am struck blue* (said by a woman on hearing bad news).

ܡܫܚ ܒܟ ܣܝܢ K. *sorrow on him!*

ܡܫܚ ܟܘܫܐ ܕ *to put to shame, convict.*

ܡܫܝܚܐ ܣܟܬܐ *to pout.*

ܡܫܚ ܠܗ ܟܘܫܐ ܕ *to insult.*

ܡܫܚ ܠܒܐ *to tickle the fancy.*

ܡܫܚ ܒܘܡܒܐ *to load a gun.*

ܡܫܚ ܠܒܐ ܕ *to displease.*

ܡܫܚ ܒܪܟܬ ܡܪܝ ܥܠ ܪܫܟ K. *from the bounty of God and of your head* (an expression of gratitude). So, *thanks to N.*, ܡܪܝ ܥܠ ܪܫܟ U. K.

مِنْ بِسْمِ (or مِنْهُ) K. *of necessity.*

بِسْمِ مِنْ *I am speaking to you, I want to speak to you* (used to call a person's attention).

مَحْمَدَ يَوْمَ K. or مَحْمَدَ يَوْمَ U. *to say grace.*

مَحْمَدَ حَسَدَ *to rival, envy.*

مَحْمَدَ هَكَذَا = مَحْمَدَ هَكَذَا.

مَحْمَدَ حَسَدَ K. *to take leave of* one remaining: see مَحْمَدَ حَسَدَ.

مَحْمَدَ مَحْمَدَ *to take back a promise, prevaricate.*

مَحْمَدَ بَطْنَ *to open the bowels.*

مَحْمَدَ سَلَبَ *to acquit.*

مَحْمَدَ كَشَفَ *to detect, bring to light.*

مَحْمَدَ نَمَى *to juggle.*

مَحْمَدَ عَكَرَ *to break the peace.*

مَحْمَدَ بَغَى *to suffer.*

مَحْمَدَ مِنْ قِلَّةٍ *to disappoint.*

مَحْمَدَ مِنْ قِلَّةٍ *to importune.* (So: *importunity* = مَحْمَدَ مِنْ قِلَّةٍ.)

مَحْمَدَ مِنْ شَيْءٍ *to defend.*

مَحْمَدَ هَكَذَا *to pout.*

مَحْمَدَ حَلِيمٌ *to be long suffering.*

مَحْمَدَ مِنْ عَمَلٍ *to remand* (as a judge).

(مِنْ) مَحْمَدَ مِنْ *to give up, give in, renounce.*

مَحْمَدَ بَنَانَ *to beckon.*

مَحْمَدَ مِنْ بِسْمِ *to break ground, begin at the beginning.*

...ڤ حيْخِه ڤِڤِه *to intend to....*

ڤِڤِه بَڤ حِيخِب كَبَڤ لَبِدَّنْ *to compare one thing with another.*

ڤِڤِه جِڤْ بَكْ *to shelve* (a matter).

ڤِڤِه عِڤَكْ بَكْ عِڤَكْ *to make responsible for the matter.*

ڤِڤِه عَڤْ (see ڤِبِه).

لَحِيْهِڤ لَڤَعِه *Light to your dead!* (said for ڤِهِ لَكْفَ on Good Friday and Easter Even).

ڤِهِ لَبِ (see ڤِبِه § 46) said to a person about to drink or to eat after drinking: the answer to ڤِهِحِه § 73.

لَبِدْنْ لَيْكْ *to start* (on a journey).

ڤِ لَبِخْ لَيْكْ (or ڤِ حَبِخْ) *to happen to.* [So: *He laid hold of it* = ڤَعِهِ لَبِخِه ڤَكِبْ. *He understood it* = ڤَعِهِ حَخِعِه ڤَكِبْ (or ڤَعِهِعِه حَه or 'كَه).]

ڤَكِبْ كَه عِبِهِ *bedridden.*

ڤِخْنْ ڤَكِه بِ ڤَكِه *he is homesick.*

ڤَكِه جِخْنْ ڤِعِه *he is pleased, content: he feels at home.*

ڤَكِه حَكِبْ ڤِهِه *the horse is hardened* (to heat, cold, etc.).

ڤَه حِعِبِ ڤِخِه *the watch stopped.*

ڤِهِ لَهِ ڤِخِه (*sic*) = ڤِهِ لَبِ.

؟ڤَه حَعِه ڤِخِه *What o'clock is it?*

ڤِهِڤِه حَبِجْ ڤِهِ *May your journey be blessed!* (said after,

ܒܪܟ ܥܘܕܟ ܒܥܝܕܐ *May your feast be blessed!* (esp. at Christmas and Easter).

ܒܪܟ ܩܘܪܒܢܐ *to celebrate the Eucharist.*

ܒܪܟ ܟܬܒܐ *to negotiate a cheque.*

ܒܪܟ ܠܡܫܪܝ *to condemn.*

ܒܪܟ ܠܚܛܝܬܐ § 71, *to sin against.*

ܒܪܟ ܕܝܢܐ *to go to law* [*he went to law before the heathen* = ܐܙܠ ܒܪܟ ܕܝܢܐ ܩܕܡ ܥܡܡܐ].

ܒܪܟ ܒ § 71, *to trust in.*

ܒܪܟ ܠ (or ܥܠ) *to attack.*

ܒܪܟ ܒ *to take pleasure in.*

ܒܪܟ ܒܝܫܐ ܠ (or ܥܡ) *to injure* (of an impersonal agent).

ܒܪܟ ܛܒܬܐ ܠ (or ܥܡ ܛܒܐ) *to benefit, treat well.*

ܒܪܟ ܪܚܡܐ ܠ *to pity.*

ܒܪܟ ܓܢܒܐ (or ܓܢܘ) *to deceive* (rare in U.).

ܒܪܟ ܫܘܕܪܐ *to dismiss* (in peace), *let go.*

ܒܪܟ ܐܝܟ ܒܥܠ ܒܝܬܐ *to be hospitable.*

ܒܪܟ ܡܠܟܘܬܐ *to reign.*

ܒܪܟ ܥܒܕ ܥܨܬܐ (or ܥܡ) *to take counsel* or *give advice.*

ܒܪܟ ܡܚܪܫ *to drill,* intr.

ܒܪܟ ܫܘܐ *to wheedle, coquet.*

ܒܪܟ ܗܘܢ (= ܟܘܕ K. or ܡܗܕܪ Al.) *to circumcise.*

ܒܪܟ ܗܘܕܝܐ *to exile, banish.*

ܢܓܕ ܫܦܪ *to travel.*

ܢܓܕ ܒܕܘ ܠ *to petition.*

ܢܓܕ ܒܕܘ ܥܠ ܢܒܝ ܕ *to prosecute; appeal against* or *from.*

ܢܓܕ ܒܨܒܥ *to engraft.*

ܢܓܕ ܡܓܒܠ (or ܡܓܒܠ K.) *to prohibit.*

ܢܓܕ ܒܣܝܚ *to backbite.*

ܢܓܕ ܒܣܝܡ *to be zealous.*

ܢܓܕ ܕܚܐ *to beat off.*

ܢܓܕ ܕܘܒ *to persuade.*

ܢܓܕ ܪܚܡ ܠ *to be merciful to.*

ܢܓܕ ܫܘܒ *to weep.*

ܢܓܕܢܐ ܕܡܣܟ Tkh. *a hypocrite.*

ܢܓܕ ܒܟ ܡܡܡܢ § 71, *to perjure oneself.*

ܒܥܝܢ ܢܡܣ ܥܡ *he is sleepy.*

ܒܥܝܢ ܠܐ ܢܚܘܪ ܥܡ *his eyes shall not be white* (a curse).

ܒܥܝܢ ܚܒܝܬܐ ܥܡ *avaricious.*

ܒܥܝܢ ܦܬܝܚܐ ܥܡ *generous.*

ܒܥܝܢ ܒܟ ܚܙܐ ܠܝ ܥܡ *he saw me;* or *he cast the evil eye on me.*

ܒܥܝܢ ܒܟ ܥܡ ܙܪܥܘܗܝ *in his arms.*

ܒܥܝܢ ܒܟ *on my eye be it* (said by a servant receiving a command: he puts his hand over his eye).

ܒܥܝܢ ܒܟ ܥܡ ܣܘܪܐ ܕܡܝܟ (or .. ܒܟ ܒܥܝܢ ܣܘܪܐ ܕܡܝܟ) *he is at table* (inner, &c.).

ܒܝܕ ܐܢܐ ܡܫܬܘܠ ܒܝܕ (see ܒܝܕ, ܒܝܕ) *he is responsible.*

ܐܢܐ ܡܫܬܘܠ ܒܝܕ ܐܢܐ = ܒܝܕ ܐܢܐ.

ܒܝܕ ܠܟ ܐܡܪ ܒܝܕ or ܒܝܕ ܐܡܪ ܒܝܕ *hear what I have to say* (used to call attention to a subject about to be introduced).

ܒܝܕ ܗܘ ܐܝܟ *to remain as he is.*

ܒܝܕ ܠܘܬ ܒܝܕ *face to face.*

ܒܝܕ ܐܦܝܗ ܢܦܠ ܠܗ *his face fell.*

ܒܝܕ ܐܦܝܗ ܡܬܦܟܚ ܠܗ *he is fidgeting.*

ܒܝܕ ܦܬܝܚܐ ܕܚܪܒܐ *the edge of the sword* (Gk. *στόμα μαχαίρας*).

ܒܝܕ ܠܐ *goodbye* (said by a person leaving, see ܒܝܕ ܫܠܡܐ).

ܒܝܕ ܙܟܐ *to be acquitted.*

ܒܝܕ ܠܡܩܒܠ ܠ (or ܒܝܕ) *to go to meet* one arriving.

ܒܝܕ ܓܠܐ *to be brought to light.*

ܒܝܕ ܡܢ ܕܥܬܐ *to go out of one's mind.*

ܒܝܕ ܡܦܫܛ (or ܒܝܕ) *to become bankrupt.*

ܒܝܕ ܠܒܗ ܥܠ ܢܦܫܗ *he made himself angry.*

ܒܝܕ ܡܢ ܠ § 71, *to have done with* (a person).

ܒܝܕ ܠ *to tell a fortune.*

ܒܝܕ ܠܒܗ ܥܠ ܐܝܕܐ *he wore his heart on his sleeve.*

ܒܝܕ ܠܒܐ = ܒܝܕ ܠܒܐ.

ܒܝܕ ܠܒܗ ܠ (= ܒܝܕ ܠܒ) *May it descend to your heart!*

ܩ ܒܗ ܦܬܚ *to oppose.*

ܩܪܒ ܒܝܕ *at hand* (of place).

ܩܪܒ ܠܡܘܬ *near to death.*

ܒܪܫܝ ܥܠ ܪܝܫܝ *Ashes on my head!* (said by a man on hearing bad news).

ܣܝܕ ܥܒܕ *to settle* or *arrange a matter.*

ܨܒܪ ܛܒ or ܨܒܪ ܛ *good morning.*

ܫܪܒܐ ܕܓܪܕܐ *there is a plague of locusts.*

ܩ ܥܠ ܕܝܢ *to appeal to* (a higher court)—not colloquial.

ܡܝܬ ܗܘ ܐܬܪܥ (pronounce ܩ = ܟ) *he is dead.*

ܫܩܠܬ ܡܢܗ ܟܘܪ (or ܟܘܪ ܠܝ ܒܪܫ ܛ) *I have caught cold.*

ܐܬܪ ܕܡܐ ܪܒܐ ܗܘܐ (or ܗܘܐ) *there was great bloodshed.*

ܝܕܥ ܠܝ ܒܗ (or ܝܕܥ or ܝܕܥ) *I have found out about it* (a plot), *I see it now* (a difficult problem).

ܡܝܫ ܪܝܚ ܒܝܫ *it smells bad* (meat, etc.).

ܠܝܠܐ ܛܒ *good night, good evening* (said by one leaving).

ܒܝ = ܒܝܬ ܠܟ.

ܫܠܡ ܠܟ ܒܝ or ܒܝ ܐܙܠ or ܠܟ or ܠܟ Z. or ܫܠܡ ܠܟ ܒܝ ܐܬܐ Z. *Welcome!*

ܪܝܫ ܝܪܚܐ *the first day of the month.*

ܝܕܥ ܒܥܝܢܘ ܡܝ ܣܒܪ *he understands the business.*

ܐܬܐ ܣܝ ܫܠܡ *May your head be healed!* (condolence after a death).

ܫܒܩ ܠܗ *to say goodbye to* one remaining behind.

ܫܠܡ ܠܟ *Peace to you!* (= *how do you do?, good morning*, etc. The answer is ܛܒ q. v.)

ܙܥܘܪ ܡܢ ܙܥܘܪ K. *a very little* [e.g. *a very little water* ܡܝ ܙܥܘܪ ܙܥܘܪ].

ܫܒܪ ܠܒ ܠ *to break the heart of.*

ܡܟܐ ܒܥܝܢܝ *I am sleepy.*

ܛܒ ܛܒ *bluff, outspoken.*

ܫܒܪ ܠ *to annoy greatly.*

ܫܒܪ ܠܗ *to say goodbye* (used of one departing).

ܫܒܪ ܠܒ *to take heart, be encouraged.*

ܫܒܪ ܡܢ ܟܬܒ (= ܟܬܒ) *to copy from a book.*

ܫܒܪ ܟܦܢܐ *to be a hypocrite* [so Al. ܟܦܢܐ ܒܥܠ ܟܦܢܐ *a hypocrite*, or ܫܒܪ ܟܦܢܐ *id.*; ܟܦܢܘܬܐ ܒܥܠ ܟܦܢܘܬܐ *hypocrisy*, see § 16].

ܫܒܪ ܪܝܚ *to smell* tr.

ܒܠܒܠ ܠܗ ܒܪܫܗ (or ܒ) *he was dazed, he lost his head, he lost the thread of the subject.*

ܐܬܚܒܫ ܠܡܝܬ *he died.*

For particular meanings of verbs see the author's Vocabulary of Verbs of Vernacular Syriac with English translations.

DERIVATION.

§ 76. Vernacular Syriac lends itself very much to the regular formation of derivatives. From all verbs nouns may be formed denoting an action or an agent.

NOUNS OF ACTION. (1) First Conjugation verbs form a noun of action as noted above in the sections on verbs, §§ 31—44 incl.

The second and third radicals take Zqapa, and ـة is added. Thus we have ܦܘܫܩܐ *the act of finishing*, from ܦܫܩ *to finish*. Nouns thus formed (which are all masculines) are used also as pure substantives, and not only in the formation of tenses, but the plural is rare in most of them. For variations due to weak letters in the root see §§ 38—44 incl. This is a common O.S. formation.

These nouns are often used to denote the thing done rather than the action; thus ܥܒܝܕܬܐ *a deed*, (a noun not much used in U.), from ܥܒܕ *to do*; ܩܪܒܬܐ *a fight*, from ܩܪܒ *to fight* (the form ܩܛܠܬܐ, for which see below, is not much used in this verb); ܡܫܩܬܐ, from ܫܩܐ *to be empty*, in Al. = *a dish* or *jar* (= ܡܢܐ U. O.S. ܐܡܢܐ K.); ܦܪܣܬܐ, from ܦܪܣ *to spread*, in K. = *a tablecloth* (= ܒܘܦܪܣ U. Tkh.).

(2) Second Conjugation verbs form a noun of action by giving the first radical the same vowel that it has in the present participle, and by giving the second, or in quadriliterals the third, either Rwaṣa or Rwakha:—Rwaṣa if the first has Pthakha, and Rwakha if the first has Zqapa; the termination being ـܐ. Thus ܡܚܒܐ *loving*, from ܚܒ *to love*; ܡܦܩܕܢܐ *commanding*, from ܡܦܩܕ *to command*; ܡܡܬܬܐ *causing to be killed*, from ܡܡܬ *to cause to be killed*. For variations see as above.

(3) More commonly used, apart from the formation of tenses, are the nouns of action in ـܐ, except in the Alqosh dialect, where in the case of first conjugation verbs the first formation is more common; e.g. ܝܠܕܐ is more usual in Al. than ܝܠܕܬܐ *birth, being*.

These nouns are thus formed. First Conjugation verbs give the second radical Zqapa, and add the termination; but second conjugation verbs give the first radical the same vowel as the present participle, and the second radical, or in quadriliterals the third, Pthakha. Thus we have ܢܦܩܬܐ *the act of going out*, from ܢܦܩ *to go out* (first conjugation); but ܡܦܩܬܐ *the act of putting out*,

from ܡܦܩܝܕ *to put out* (second conjugation); so ܡܒܝܬܢܐ *the act of loving*, from ܡܒܝ *to love*. These nouns are feminine and take the sixth form of plural. In Sal. etc. those derived from conj. 2 have Zlama on the first radical.

The Mim preformative, if vowelless, is silent in U. Sal. etc., and sometimes in K., usually in Al. Z. In K. and Al. there is sometimes a difference in meaning according as the Mim is sounded or not: thus ܡܚܕܢܐ is *the act of patching*, ܡܚܕܢܐ *a cloth* K.; ܡܚܕܢܐ is *the act of telling*, ܡܚܕܢܐ *a word*, Al. These nouns sometimes denote rather the thing done than the action, as above; thus ܡܫܬܝܬܐ = *a drink*, from ܫܬܐ *to drink* (= ܡܫܬܝܬܐ Al., O.S.). They are often used where we should use a finite verb; thus, *as I think* = ܐܝܟ ܣܒܪܢܐ ܕܝܢ. We may notice ܡܓܠܕܬܐ *a razor*, from ܡܓܠܕ *to cause to be shaved*. Note also that in Ṭiari there is a difference between ܦܬܘܪ or ܦܬܘܪ *a snack in the early morning*, from ܛܥܡ *to taste*, and ܦܬܘܪ *breakfast*, which is also the common word in U.; both also denote *the act of tasting*. ܡܫܩܠܐ *balance* U. (= ܡܙܓܢܐ K., O.S.; root ܙܓܢ) is not of this class.

Variations. (*a*) Verbs ܐ ܝ or ܝ ܐ when they interchange the first and second radicals in the formation of the tenses, § 38, interchange them also in making these nouns of action; e.g. ܣܟܠܬܐ *learning*, from ܣܟܠ *to learn*. So ܐܣܪ *to bind*, makes ܡܣܪܬܐ U. Q. Sal. Gaw., but ܐܣܪܬܐ Ti. MB. Sh. Al. Ash.

(*b*) Verbs ܐ ܕ change ܐ into ܢ; as ܫܬܝܪܬܐ *remaining* or *remainder*, from ܫܪܐ *to remain*; for verbs with medial ܕ see § 40.

(*c*) Verbs ܐ ܕ add ܢ after ܕ, which is silent, as ܡܫܡܥܬܐ *hearing*, from ܫܡܥ *to hear*. It is then customary to write Zqapa on the

second radical of second conjugation verbs (the third in quadriliterals).

(*d*) Verbs ܠ change ܐ to ܝ, as ܦܠܝܫܐ *revealing*, from ܦܠܐ *to reveal*. Here also it is usual to write Zqapa in the second conjugation, as ܡܫܦܝܐ *delivering*, from ܡܫܦܐ *to deliver*.

We must distinguish ܟܝܬܐ *clothing*, and ܟܝܬܐ *the act of clothing*; ܒܝܫܐ *shame*, and ܒܫܬܐ *the act of being ashamed*.

(4) Nouns of action are occasionally formed by giving the first radical Rwasa, and by adding ـܬܐ, as in O.S. Words marked with an asterisk are ecclesiastical or literary only.

Words of the form ܩܛܠܬܐ.

ܕܘܟܪܢܐ O.S.* *a saint's day*, lit. *memorial* (ܕܟܪ *to remember*, O.S.); the ܟ sound remains in the substantive.

ܒܪܟܬܐ O.S. *blessed*, (ܒܪܟ § 46).

ܝܠܦܬܐ O.S. *learning* (ܝܠܦ *to learn*, O.S.).

ܩܛܝܪܬܐ K. *fuel*, see below (ܩܛܪ *to burn*, O.S.).

ܚܘܕܬܐ O.S., Al. *illness* = ܚܕܘܬܐ U. K. (ܚܕܐ Al. *to be ill*, as O.S. Ethp'el).

ܨܠܝܬܐ O.S.* *need* [Lord's prayer only], (ܨܠܝ *to need*, O.S.).

ܦܥܠܬܐ (ܥܒܕ) O.S.* *a noun of action* (O.S. ܦܥܠ *to act*).

ܥܘܕܪܢܐ O.S.* *help* (O.S. ܥܕܪ *to help*). Certain collects at the daily services are so called.

ܐܘܣܝܡܬܐ O.S.* *commemoration* (O.S. ܐܣܡ *to remember*).

ܐܘܣܝܟܬܐ Ti. see below.

ܦܠܚܬܐ O.S. *work* (rare), see below (ܦܠܚ *to work*, O.S.).

ܦܘܩܕܢܐ O.S. *a command;* in U. the ܩ often becomes ܨ, in Al. ܐ, §§ 119, 120 (ܦܩܝܕ K. *to command,* O.S. = ܨܦܝܕ U.).

ܦܘܕܝܢܐ O.S., K. *a reward* (ܦܕܐ *to pay,* O.S.).

ܦܘܕܝܢܐ O.S. *salvation* (O.S. ܦܕܐ *to save* = N.S. ܨܦܕܐ).

ܨܘܟܕܢܐ Al. J. Baz, see below.

ܨܘܕܝܢܐ O.S. *an offering, Holy Communion* (O.S. ܨܕܐ *to offer* = N.S. ܨܨܕܐ),

ܥܘܒܝܢܐ O.S. *forgiveness* (ܥܒܕ *to forgive,* O.S.).

ܫܘܠܛܢܐ O.S.* *authority, jurisdiction* (O.S. ܫܠܛ *to rule*).

ܗܘܓܝܢܐ O.S. Al. *hope, confidence* (ܗܓܐ Al. *to trust,* O.S.).

These are masculines and take the first plural.

With these compare: ܐܒܕܢܐ O.S. m. *destruction;* ܒܣܕܢܐ m. (O.S. ܒܨܐ) *examination,* § 77; ܨܕܝܢܐ O.S. m. *fuel;* ܟܘܦܢܐ Al. m. *affliction* = ܟܒܫܐ f. U. p. 27; ܒܡܗܝܢܐ Tkh. O.S. (ܡܗ Ti.) *fog* [O.S. *darkness*] = ܡܒܫ U.; ܒܟܕܢܐ Tkh. (ܨܘܟ Al. J. Baz) *a booth.*

Also the following masculines: ܒܗܕܢܐ O.S., Ti. *destruction* [O.S. *ease*]; ܒܢܝܢܐ O.S. *a building;* ܓܠܝܢܐ O.S. *revelation, the Transfiguration, the Apocalypse,* also a man's name (especially given to those born on August 6); ܚܡܝܢܐ *father-in-law,* = O.S. ܚܡܐ; ܡܢܝܢܐ O.S. *number;* ܡܥܢܐ *a sign of omission* in writing; ܦܠܚܢܐ *work* (O.S. ܦܠܚ); ܡܢܝܢܐ O.S. *cattle* (lit. *a possession*); ܡܕܝܢܐ O.S.* *a lection, lesson* (in the Liturgy).

(5) Nouns of action formed by giving the first radical Rwaṣa, and the last two Zqapa, are much more common. This is a favourite Pa'el formation in O.S., and the second radical in triliterals, with one

exception, is hard. These nouns are masculine and take the first plural. They do not take a preformative Mim.

Nouns of the forms ܩܛܠܐ, ܡܩܛܠܐ *etc.*

Those marked with an asterisk are ecclesiastical or literary only.

ܒܒܠܐ O.S. *babbling, confusion,* (ܒܒܠ *to babble,* O.S.).

ܒܥܝܐ O.S. *pleasure* (ܒܥܐ *to please,* O.S. Pa.).

ܒܪܟܬܐ O.S.* *marriage, marriage service-book* (ܒܪܟ *to bless, marry* tr. O.S. Pa.).

ܒܫܠܐ O.S. *a cooked dish* (ܒܫܠ *to cook,* O.S. Pa.).

ܓܪܬܐ *temptation* (ܓܪܬ *to tempt,* Arab.).

ܕܒܪܐ O.S.* *deed* (ܕܒܪ *to rule,* O.S. Pa.).

ܕܡܘܬܐ K. see § 108.

ܗܓܝܐ O.S. *a spelling-book* [also in O.S. *meditation*] (ܗܓܐ *to spell,* and *to meditate,* both as O.S. Pa.).

ܗܘܠܠܐ O.S.* *a division of the Psalter* (O.S. ܗܠܠ *to praise*).

ܙܘܓܐ O.S.* *joining together, marriage* (ܙܘܓ = O.S. Pa. ܙܘܓ *to join, marry*).

ܙܡܪܐ O.S.* *a hymn, a church procession* (O.S. ܙܡܪ *to make a procession*).

ܙܡܪܬܐ O.S.* *a Gradual* (ܙܡܪ *to sing,* O.S. P'al and Pa.).

ܚܕܬܐ O.S.* *renewal,* esp. of the Holy Leaven (ܚܕܬ *to renew,* O.S. Pa.).

ܚܒܠܐ (ܟ) *hurt, injury* (ܚܒܠ *to injure,* § 83 A. 7[a]).

ܚܫܡܐ O.S.* *absolution* (ܚܫܡ K. Al. *to absolve,* O.S. Pa.).

ܚܫܒܐ O.S. *thought,* also ܚܫܒ, (ܚܫܒ *to think,* O.S.).

ܒܪܟܬܐ O.S.* (ܒ also in O.S) *the Benediction*, in church (ܒܪܟ *to give the blessing*, O.S.).

ܒܙܘܙܬܐ *spoiling* of a child (ܒܙܙ *to spoil* tr.).

ܒܛܝܬܐ K., O.S. *green* = ܒܘܛܝܬܐ U. (ܒܛܐ § 45 *b*).

ܓܠܠܬܐ O.S.* *crown, crowning*, a marriage ceremony (O.S. ܓܠܠ *to crown*).

ܓܘܦܬܐ *a hem* (ܓܦܦ *to hem*, § 83 A. 12).

ܓܘܪܓܬܐ O.S. *shroud* (ܓܪܓܪ *to shroud*, O.S. P'al, Pa. Aph.).

ܓܘܕܣܬܐ O.S. *a large sheet of paper* folded into several pages (O.S. ܓܕܣ *to shut*).

ܓܘܚܬܐ O.S.* name of some of the long prayers in the Liturgy (O.S. ܓܚܚ *to beseech*).

ܓܘܙܪܬܐ O.S.* *a lexicon*, esp. K. (O.S. ܓܙܪ, ܓܝܙܪ *to collect*).

ܓܘܡܟܬܐ O.S. *humiliation* (ܓܡܟ *to be meek*, § 81).

ܓܘܡܪܬܐ O.S.* *commentary* (ܓܡܪ *to comment*, O.S.).

ܓܘܣܠܬܐ *sifted flour* (ܓܣܠ *to sift*).

ܓܘܣܬܐ O.S. *resurrection* (ܓܣܬ *to raise*, O.S. Pa.).

ܓܘܦܬܐ O.S.* *libation, the mixed chalice* (ܓܦܦ *to make a libation*, O.S. Pa.).

ܓܘܨܬܐ O.S.* *Advent*, the season (O.S. ܨܒܨ *to expect* [= ܨܦܨ N.S.], *to announce*).

ܓܘܪܬܐ O.S. *the Ascension* (O.S. ܓܪܬ *to ascend* = ܣܬ N.S.). Also called in U. ܚܠܐ ܓܘܪܬܐ because little girls on that day make a procession dressed as brides.

ܓܘܫܡܬܐ O.S.* *conjugation* (ܓܫܡ *to conjugate*. O.S. : lit. *to bud*).

ܡܗܝܟܬܐ *wonder* = ܡܗܝܟܬܐ Al. (ܗܝܟ *to wonder*, Arab.).

ܡܗܦܬܐ O.S.* *burial* (O.S. ܗܦܟ *to shroud*, hence *to bury*).

ܡܗܕܬܟܐ O.S. *delay* (ܐܬܕܝܟ *to delay*; O.S. *to supplant*).

ܡܫܬܟܐ *forgiveness* (ܫܒܩ *to forgive*).

ܡܦܠܓܐ O.S.* *division, doubt*, § 98 (ܦܠܓ § 42).

ܡܬܒܕܐ (for ܡܬܒܕܐ) *ruin* (ܐܒܕ *to ruin*, Chald. Pa.).

ܡܦܩܕܐ O.S.* *command* (ܦܩܕ, ܐܦܩܕ *to command*, O.S. P'al and Pa.).

ܡܬܦܫܩܐ O.S. *translation, meaning* (ܐܦܫܩ *to translate*, O.S. Pa.).

ܡܩܕܫܐ O.S.* *consecration, Liturgy* (ܩܕܫ *to sanctify*, O.S. Pa.).

ܡܫܒܚܬܐ O.S.* *the interjections of the deacon* in the Liturgy (O.S. ܫܒܚ *to praise*).

ܡܩܫܝܘܬܐ O.S.* *hardening, non-aspiration* (ܩܫܐ *to be hard*; O.S. Pa. *to harden*), § 3.

ܡܪܟܘܬܐ O.S.* *softening, aspiration* (ܪܟܐ *to be soft*, § 81), § 3.

ܡܓܐܘܬܐ O.S. *pride* (ܐܬܓܐ Ti. *to be proud*, O.S. = ܡܬܓܐܘܬܐ U. § 30).

ܡܫܬܟܠܬܐ O.S. *change* (ܫܟܠ *to change*, O.S.).

ܡܫܠܡܬܐ O.S.* *end* (O.S. ܫܠܡ *to end* tr.).

ܡܡܫܚܢܘܬܐ O.S.* *confirmation* of a bishop's consecration by the Catholicos (O.S. ܫܚܠ *to confirm*).

ܡܫܬܩܕܬܐ *unfaithfulness* (ܫܩܕ K. *to forsake*; O.S. Pa. *to dismiss*).

ܡܫܪܝܬܐ O.S. *beginning*; also (*) *a short psalm* in the daily services (ܫܪܝ *to begin*, O.S. Pa.).

ܡܠܦܢܘܬܐ O.S. *education, discipline* (O.S. ܠܦܢ *to teach*).

ܡܦܫܩܢܐ O.S.* *commentary* (ܦܫܩ *to interpret*, O.S.).

ܡܦܫܩܢܐ *translation* (ܦܫܩ *to interpret*, Arab.).

ܡܕܡܢܐ O.S. *provision* (ܕܡܢ *to provide*, O.S.).

ܡܬܝܢܐ O.S. *mending* (ܬܝܢ *to mend*, O.S. Pa.; also ܬܟܠ N.S.).

Several nouns, chiefly foreign, are of this form but are not verbal nouns; as ܐܣܛܘܠܐ O.S.* m. *stole, ὡράριον, orarium*; ܙܢܛܪܐ O.S.* m. *girdle, ζωνάριον*; ܥܒܕܐ K. Al. Z. m. *male servant*, cf. ܒܥܠ § 114 *b*; ܙܒܝܢܐ m. *flower*, Turk.: ܙܓܓܢܐ m. *magpie*; ܓܘܠܢܐ f. *frock-coat*; ܡܬܢܐ *advantage*; ܡܣܟܢܐ *poor*; ܣܦܣܪܐ m. *strap* for a cap; and others.

§ 77. NOUNS DENOTING THE AGENT are formed from verbs as follows:

(1) The first radical has Zqapa in the first conjugation, Pthakha in the second, and ـܢ is added; as ܩܛܠܢ *a fighter*, from ܩܛܠ *to fight*; ܡܦܫܩܢ *a translator*, from ܦܫܩ *to translate* (not ܡܦܫܩܢ as St.). These nouns are masculine and take the first plural. But they may also be used adjectively: thus ܩܛܠܢ may mean *fighting* (as an epithet). A feminine in ـܢܬ with the sixth plural may also be formed, as ܩܛܠܢܬ *a fighting woman*; but the fem. plural is uncommon. If used adjectively the first plural will be used in the feminine, not the sixth; see under Adjectives, § 22. In Q. Sal. Gaw. the first syllable takes Zlama for Zqapa or Pthakha in second conjugation verbs.

These agents from the first conjugation are not used in O.S., Al. Ash.; those of the form ܦܥܠܢ being substituted; see below (3).

We must distinguish from these nouns words of the form ܐܒܓܢ, ܡܒܓܢ, ܟܣܦܢ (§ 76) which are not agents.

Note that ܡܛܪܐ *rain*, from ܡܛܪ *to rain*, is an inanimate agent. We must also distinguish between ܒܨܝܢܐ *examination*, and the agent ܒܨܝܢ *examiner*; between ܡܬܥܡܐ *palatable* (from ܛܥܡ *a taste*) and ܡܛܥܡ *a taster*; between ܫܡܝܥ *hearer* (pron. ʾ in U.) and ܫܡܥܐ *made of wax*. ܡܬܒܪ means both *brittle* and *one who breaks*. Some Alqosh agents are noticeable: ܡܕܢܚܐ *the East* (lit. *causing to ascend*); ܡܥܠܐ (ܠ) *the West* (lit. *causing to set*); ܡܢܚܬܐ *descent of a hill* (lit. *causing to descend*: = U. ܡܢܟܬܐ). Note also ܡܨܦܢܐ U. K. *a cullender* (lit. *a strainer*), and ܡܗܝܡܢܘܬܐ (no Mim) *tradition*, from ܗܝܡܢ *to deliver*.

Variations. (*a*) In verbs of the second conjugation, second and third divisions, Zlama under the second (third) radical is retained in U. Sal. &c., as ܡܚܒܝܢܐ U. *lover*, from ܚܒܝܒ *to love*; ܡܡܠܠܢܐ U. *speaker*, from ܡܡܠܠ *to speak*; but not in K. Al. except in quadriliterals where there would be a difficulty of pronunciation, in which case an euphonic vowel is retained, as ܡܫܝܒܠܢܐ K. Al. *one who causes to be killed*, ܡܘܕܝܢܐ Al. *one who confesses*.

(*b*) In verbs ܐܠ or ܠܐ the ܐ is changed into ܝ, as ܩܝܡܢܐ from ܩܘܡ *to remain*; ܓܠܝܢܐ from ܓܠܐ *to reveal*.

(*c*) In ܠܐ verbs of the second conjugation, second and third divisions, the ܝ takes Khwaṣa in U.; thus ܡܦܩܕܢܐ from ܦܩܕ *to understand*. But in K. we have ܡܦܩܕܢܐ.

(*d*) Generally, in verbs ܠܐ, ܝ is added in K., not in U., as ܫܡܥܢܐ K., ܫܡܥܢܐ U. from ܫܡܥ *to hear*.

(*e*) In verbs medial ܕ, ܝ is sometimes added after ܕ, some-

times not. In the former case ـد is silent. Thus from ܒܟܝ *to bear, carry*, we have ܒܳܟܶܕܢܳܐ or ܒܳܟܶܢܢܳܐ.

(*f*) For variations in irregular verbs see §§ 46, 47. Those which have in U. Pthakha for the present participle retain it for the agent. In U. the agents of ܦܳܠܶܓ, ܥܳܒܶܕ are ܦܳܠܶܓܢܳܐ, ܥܳܒܶܕܢܳܐ.

(2) *An habitual agent* is denoted in a limited number of words by giving the first radical Zqapa, the second Rwakha, and by adding ـܢܳܐ. These nouns are masculine and take the first plural; they are derived from the first conjugation (P'al). Note that ܩܳܛܠܢܳܐ = *one who at the moment is fighting*; ܩܳܛܘܠܢܳܐ = *one who is in the habit of fighting*. A few verbs also form a feminine in ـܬܳܐ, with the sixth plural. Verbs ـܐ often change ܐ into ܘ, verbs ـܕ often add ܘ. Some of these words denote inanimate agents, or have acquired a secondary meaning; those marked with an asterisk are ecclesiastical or literary only.

Words of the forms ܦܥܳܠ, ܦܥܘܠ.

ܐܟܘܠ *a glutton* (ܐܟܶܠ *to eat*, O.S.).

ܡܫܘܚܝܬܳܐ *ant*, § 100 *f*. (No first conj. verb, but ܡܫܚܶܚ *to creep*.)

ܢܗܳܪ, f. ـܬܳܐ, Al. *bright* (ܢܗܶܪ K. Al. *to illumine*, O.S., cf. ܢܘܗܪܳܐ *light*).

ܟܘܦܬܳܐ O.S. and ܟܘܦܬܳܐ *a wooden spoon* (ܟܳܦܶܬ K., O.S. *to stir* = ܡܰܟܦܶܬ U.).

ܒܟܘܝܳܐ (for ܒܟܝܳܐ) *a crying child* (ܒܟܶܐ *to weep*, O.S.).

ܓܘܪܕܳܐ, rarely ܓܪܘܕܳܐ [which in O.S. = *a swallower*] and ܓܪܘܕܬܳܐ *throat* (ܓܪܶܕ *to swallow*, O.S.). Hence ܓܘܪܕܳܢܳܐ *a glutton*.

ܝܒܫܳܐ, f. ـܬܳܐ, U. *dry*, also metaph. *stubborn* (ܝܒܶܫ *to dry*, intr.).

ܒܪܘܬܳܐ O.S. *creator* (ܒܪܶܐ *to create*, O.S.).

ܓܕܘܬܐ *a sore on the neck*, = O.S. ܓܕܬܐ (ܓܕܕ *to flash as lightning*, as O.S., hence also metaph. *to have a sudden pain*).

ܟܒܝܢܐ K. *a beggar* (ܟܒܝ *to beg*, in O.S. *to collect*). In U. ܒܓܝܢܐ.

ܟܣܘܚܐ (hard Kap) *a gull*, also *a dimple* (ܟܣܝ *to laugh*, § 95 *e*); O.S. ܟܣܘܚܐ *a laugher*.

ܒܝܥܘܬܐ *a spy* (ܒܥܥ K. *to spy*, Arnb. = ܡܒܥܥ K. U.).

ܟܕܘܕܐ *pumice stone* [O.S. *a locust*] (ܟܕܕ *to scrape*, O.S.).

ܟܕܘܛܐ *an axle* [O.S. *rolling-pin*] (ܟܕܛ K. *to roll* dough, also *to be silent*, in O.S. *to cut off*).

ܟܕܘܫܬܐ *a hand-mill* (ܟܕܫ *to grind in a hand-mill*, as O.S. Pa., cf. ܡܟܕܝܫ K. *to grind coarse*, ܒܕܫ *coarse split peas*). See ܒܕܘܫܐ in the next list.

ܟܕܘܫܐ *wooden shovel* for taking ashes out of earth-ovens [O.S. *one who sweeps away*], (ܟܕܫ *to shovel*, in O.S: *to sweep away*).

ܒܕܘܟܬܐ *the bank of a hill* (ܒܕܟ *to slide*).

ܟܕܘܬܐ *shaft* of a cart (ܟܕܬ *to draw*, O.S.).

ܕܠܘܦܐ, f. ܬ- *dripping, leaky* as a roof (ܕܠܦ *to leak*, O.S.).

ܕܨܘܛܐ O.S. *a stone pestle* (ܕܨܛ, root ܕܨܨ, *to grind to powder*, O.S., cf. ܡܕܨܨ).

ܕܘܕܬܐ O.S. *disputer* (ܕܘܕ *to dispute*, O.S.).

ܕܚܘܐ O.S. (also ܕܚ in O.S.) *a bowl* (no verb).

ܕܕܘܚܐ K. or ܕܕܘܚܬܐ U. *a coward* (ܕܕܝ *to fear*, § 83 D. *c*). Hence ܕܕܘܚܬܐ *cowardly*.

ܥܘܫܩܐ *an oppressor* (ܥܘܫܩ U. K., Arab. = ܥܫܩ Al., O.S. *to oppress*. Cf. O.S. ܥܘܥܫܩ *to distort*).

ܫܘܕܝܐ O.S. *a vagabond* (ܫܕܐ *to wander about*, O.S.).

ܫܘܦܝܐ K., O.S. or ܫܘܦܦܝܐ U. *a sharp-sighted person* (ܫܦܐ *to see*, O.S.).

ܫܚܘܕܝܐ O.S. *a pounder* (ܫܚܕ *to pound*, O.S.).

ܫܡܘܪܝܐ *a currycomb* (ܫܡܪ *to curry*, § 95 *e*, O.S. ܫܡ), [both hard Kap in N.S.].

ܫܥܘܒܝܐ O.S. *a thinker* (ܫܥܒ *to think*, O.S.).

ܫܥܘܠܐ *a pestle* [in O.S. *a goldsmith*] and ܫܥܘܠܬܐ *a mortar* (ܫܥܠ *to pound* = ܚܫܫ Chald.; in O.S. *to fuse metal*).

ܫܥܘܦܝ, f. ܝܐ, O.S.* *passive* in grammar (O.S. ܫܦ *to suffer*).

ܫܠܘܚܝܐ *a suitor*, also *a beggar* (ܫܠܚ *to ask*, Arab.). Hence perhaps ܫܠܝܚܘܬܐ (for ʾܫܠܘܬܐ) *spousals*.

ܬܘܕܝܐ K., O.S., or ܬܘܕܥܝܐ U. (pron. ܕ = ܕܥ), and ܬܘܕܥܬܐ *an acquaintance* (ܬܕܥ *to know*, O.S.). Cf. ܡܘܕܥܢܐ in the next list.

ܬܠܡܝܐ O.S. *a learner* (ܬܠܡ *to learn*, O.S.). Cf. ܡܠܦܢܐ in the next list.

ܬܩܝܠ, f. ܬܩܝܠܬ, O.S. *heavy* (ܬܩܠ K., O.S. *to make heavy*).

ܙܘܥܦܐ *a sulky man* (ܙܥܦ *to be angry*, § 113 *d*).

ܙܠܘܓܝܐ *a seizer* (ܙܠܓ *to seize*, Arab.).

ܙܘܙܥܬܐ *a broom* (ܙܘܙ *to sweep*, O.S.).

ܙܘܡܣܬܐ *a pruning knife, a chisel* (ܙܡܣ *to prune*, O.S.).

ܟܘܦܝܐ O.S., and ܟܘܦܕܢܐ *apostate, infidel* (ܟܦܕ *to deny*, O.S.).

ܚܕܝܢܐ *choleric* (ܚܕܝ *to be angry*, Arab.).

ܚܕܘܝܐ O.S.* *preacher* (very rare), cf. ܡܚܕܝ § 45 *g*. But ܚܕܘܝܬܐ *a litany* or *a sermon*, is commonly used.

ܚܕܝܢܐ *sad* (ܚܕܝ K. Al. *to be sad*, O.S.).

ܟܫܝܛܐ, f. ـܬܐ, O.S. *fitting* (ܟܫܛ *to suit*, O.S.).

ܟܕܝܫܐ or ܟܕܝܫܬܐ *jaw* (ܟܕܫ *to chew*, O.S.).

ܡܝܬܐ O.S. *a mortal* (ܡܬ *to die*, O.S.).

ܡܕܝܕܢܐ (for ܡܕܝܕܢܝܐ), f. ـܬܐ ?, *sickly* (ܡܕܕ *to be ill*, O.S.).

ܢܒܚܢܐ, f. ـܬܐ *barking* (ܢܒܚ *to bark*, O.S.).

ܢܓܝܕܐ, f. ـܬܐ *shying* (ܢܓܕ *to shy*, in O.S. *to leap*).

ܢܟܝܢܐ Ti. *a biter* (ܢܟܐ Ti. *to bite*).

ܢܗܝܛܐ (or ʼ) *a drop* (ܢܗܛ *to drip*, O.S.).

ܢܟܝܦܐ, f. ـܬܐ, soft Kap, *shy, modest* (ܢܟܦ *to be shy*, O.S.) = O.S. ܢܟܘܦܐ, Pthakha form, hard Kap.

ܢܕܝܥܐ, f. ـܬܐ *biting, stinging*, for ʼܢܕܐ (ʼܢܕ *to bite, sting*, Chald. ܢܥܥ *to perforate*).

ܢܟܝܢܐ *a cotton beater* [a forked stick] (ܢܟܐ *to beat, shake*, O.S.).

ܢܛܝܠܐ O.S. *a semantron*, a wooden board and mallet beaten together to call people to church (ܢܛܠ Tkh. Al., O.S. [Shin silent U.], *to hit, strike*).

ܫܟܝܟܐ K. [ܕܒܫܐ is usually added], *a sty in the eye* (ܫܟܟ K. *to shut, fill up*, § 95).

ܫܡܫܢܐ *a sacristan, churchwarden* [in O.S. *an overseer*, esp. a chorepiscopus, because his duty was to visit], (ܫܡܫ K., O.S. *to visit*). Colloquial in U.

ܦܥܘܠܐ, f. ـܬܐ, O.S.* *active*, in grammar (ܦܥܠ *to do*, O.S.).

ܦܥܘܕܐ, f. ـܬܐ O.S. *transitory* (ܦܥܕ *to pass*, O.S.).

ܦܥܘܬܐ Al. *a torturer* (ܦܥܬ Al. *to torture*, § 95 *e*).

ܦܥܘܟܐ, f. ـܬܐ, Al. *straight* (ܦܥܟ Al. *to be straight*, Arab.).

ܦܠܐܟܐ *a street* [in O.S. *one who enters*], and ܦܠܐܟܬܐ *a lane, a passage* in a house or outside (O.S. ܐܠ *to enter*).

ܦܥܘܕܐ O.S. *an inhabitant* (ܦܥܕ *to inhabit*, O.S.).

ܦܪܘܨܐ, f. ـܬܐ, K. *swift* (ܦܪܨ K. Al. *to run*, in U., O.S. *to run away*).

ܦܛܝܫܐ *a flat cake of dried manure fuel* (ܦܛܫ *to be flat*, Arab.).

ܦܫܘܫܐ, f. ـܬܐ, K. *cool*, § 21 (10) (ܦܫ *to be cool*, O.S.).

ܦܠܝܓܐ *a fighter* (ܦܠܓ *to fight*, § 97).

ܦܣܝܥܐ K. or ܦܣܝܥܬܐ U. *a step* (ܦܣܥ *to step*, O.S.; whence also the derived verb ܐܬܦܣܝܥ, pron. ʾaṯpsīʿ).

ܦܣܘܩܐ O.S.* *a paragraph* (ܦܣܩ K. *to cut, abbreviate*, O.S.).

ܦܨܘܝܐ O.S.* *the imperative mood* (ܦܨܐ *to command*, O.S.; usually ܡܦܨܝܐ U.).

ܦܩܘܚܐ *a skin eruption* (ܦܩܚ *to chafe*, O.S.).

ܦܩܘܨܐ, f. ـܬܐ *sharp* (ܦܩܨ *to cut*, O.S.).

ܦܪܘܩܐ O.S. *a Saviour*, also (in N.S.) *the tail of a final letter* (ܦܪܩ *to finish* intr., in O.S. *to save*, as N.S. ܐܬܦܪܩ).

ܦܪܘܟܐ *book marker* [in O.S. *separater*], and ܦܪܘܟܬܐ *tablet, table of the law* (ܦܪܓ *to separate*, O.S.).

ܦܫܝܫܬܐ *hand's breadth* (O.S. [?] ܦܫܫ *to measure with the hand*).

ܦܫܝܫܢܐ, f. ܐ_ ?, *tepid* (ܦܫܝܫ, pron. ܦ in U., *to be tepid*).

ܩܛܘܠܐ O.S. *a murderer* (ܩܛܠ *to kill*, O.S.).

ܩܠܝܠܐ, f. ܐ_, O.S. *light* (not heavy), in K. *quick* (O.S. ܩܠ *to be light*, whence N.S. ܡܩܠܝܠ § 83 A. 2).

ܩܪܘܨܐ *a biter* (ܩܪܨ *to bite*, p. 115). [Distinguish ܩܪܘܨܐ or ܩܪܘܨܬܐ *cartilage, tendon.*]

ܩܪܝܢܐ O.S.* *a reader*, and ܩܪܘܩܘܬܐ *a cock* (ܩܪܩ *to crow, call read*, O.S.).

ܩܪܘܡܬܐ *a wooden rake* (ܩܪܡ *to sweep*, p. 116).

ܟܟܘܠܐ K. or ܟܟܘܠܐ U. *a valley*, in Ti. *a torrent* (= O.S. ܟܟܘܠܐ *a torrent*) and ܟܟܘܠܐ K. or ܟܟܘܠܐ U. *id.*, root-meaning *to go (?) to explore*, as Heb. Pi.

ܪܗܝܛܐ, f. ܐ_ *quick* (ܪܗܛ *to run*, O.S. ܪܗܛ).

ܪܚܡܢܐ O.S. and ܪܚܡܢܬܐ *a paramour* (ܪܚܡ K. *to love*, O.S.).

ܫܒܘܥܬܐ O.S.* *a period of seven weeks* (no verb).

ܫܒܝܪܐ, f. ܐ_ *fragile* (ܫܒܪ *to break*, O.S.), cf. p. 224.

ܫܩܘܠܐ *a pair of tongs*, or *a large bone* (ܫܩܠ *to take*, O.S.).

ܫܪܒܛܬܐ *a button* (ܫܪܒܛ *to button*).

We may add ܙܟܝܬܐ U. (ܙ K.) *victory*, for ܙܟܘܬܐ, from ܙܟܐ (ܙ K.) *to conquer*, though ܙܟܘ is not found. Cf. ܙܟܝܬܐ above.

Several other words (mostly foreign) of this form are found, which are not derived from verbs; as ܐܓܘܢܐ O.S.* (West Syr. ܐܓܘܢܐ) *contest*, of the martyrs, = *ἀγών, ἀγωνία*; ܐܣܦܝܛܐ O.S. *the prodigal son*,

= *δοωτος*; ܓܘܠܓܘܠܬܐ O.S. *Golgotha*; ܓܘܕܐ and ܓܘܕܥܬܐ *milking vessel*; ܓܘܕܘܢܬܐ *dysentery*, ܓܘܕܝܐ *doorway*, ܓܘܕܐ U. *maternal uncle* (= ܓܘܓܐ K., O.S.); ܓܘܓܘܠܬܐ *tuft of hair on the top of the head* (for ܓܘܠܓܘܠܬܐ, root ܓܠܠ *to crown*?); ܓܘܓܐ *a slap*; ܓܘܕܫܐ *a loose shoe*, and ܓܘܕܫܐ *a sandal*; ܓܘܢܘܡܐ O.S. *the law* (of Moses) = *νόμος*; ܓܘܢܘܕܐ U. *paternal uncle* (= ܓܘܕܐ K.); ܓܘܓܘܬܐ *a small cake*; ܓܘܡܘܡܐ *a beetle*; ܓܘܒܐ O.S., Tkh. *table* or *tablecloth*; ܓܘܢܬܐ O.S. *rule, canon* = *κανών*, ܓܘܕܘܒܐ or ܓܘܕܘܓܐ *sinew, tendon* (see above), and some others. Compare also the following list.

Pthakha forms ܓܒܘܐ, ܓܒܘܬܐ.

The following words are added here to distinguish them from those in the above list; they are not agents, and many of them belong to the O.S. Pa'el formation of which ܒܟܘܪܐ *a son*, lit. *one begotten*, is an example, (distinguish O.S. ܐܟܘܪܐ *a father*, lit. *one who begets*). In U. most of these are usually pronounced with Zqapa on the first; but the Pthakha usually remains in K. Al. In Q. Sal. J. Gaw. they often have Zlama, with the second sound. In some cases there is room for hesitation in placing them in this class.

ܒܘܫܬܐ O.S.* *furnace*, root ܒܫܡ, cf. N.S. ܒܫܝ K. *to be smoked*.

ܒܠܘܛܐ O.S. *oak*.

ܒܝܫܐ, f. ܒܝܫܬ- *less, inferior*, O.S. ܒܝܫ.

ܒܕܘܡܐ K. Sh. *sunny side of a hill* (= ܒܓܣܬܐ or ܒܓܣ U.).

ܒܕܘܫܐ, f. ܒܕܫܬ- *large*, perh. from ܓܕܫ *to grind coarse* [hence is formed ܡܒܕܘܫ *to grow* = ܡܒܕܝܫ U.], see ܓܕܘܫܬܐ above.

ܒܚܘܟܐ, f. ܒܚܟܬ- *cold* (of persons), cf. ܡܚܫܟ *to be cold*, p. 120.

ܒܚܘܬܐ O.S. *apple*.

ܒܟܝܬܐ, f. ܒܟܝ-, Al. *sweet* = ܒܝܟܢ U. K.

ܒܨܝܡܬܐ, f. ܒܨܝ-, O.S. *sour;* also in Al. ܒܨܝܡܝܟܐ *a sour dish* dressed with vinegar, etc.

ܒܙܝܒܢ K. and ܒܙܝܒܚܐ U. (Pthakha sound), f. ܒܙܝ-?, *clever* = ܒܙܝܒܟ O.S. Cf. ܡܙܝܢ above.

ܒܟܘܪܐ K., O.S. *a boy, a child.*

ܒܟܝܦ, f. ܒܟܝ-, O.S. *clever;* usually ܒܟܝܦ in O.S.

ܒܝܬܡ *an orphan* = ܝܬܝܡ O.S.

ܟܡܝܢ O.S.* *cummin.*

ܒܟܝܢܐ as O.S. or ܒܙܝܢܐ K. or ܒܙܝܚܐ U. *fountain.* The first form is for ʾܒܙܝܢ, but in U. is pron. (as most of the others in this list) with Zqapa.

ܡܠܚܐ, f. ܡܠ- *salt,* adj. In O.S. subst., and so N.S. in fem.

ܥܡܝܩ, f. ܥܡ- *deep* = O.S. ܥܡܝܩ.

ܥܒܝܛ, f. ܥܒ- *dense* (as trees). In O.S. ܥܒܝܛ = (1) *inhabited,* (2) *green grass.*

ܦܛܪܝܬܐ (O.S. ʾ) *mushroom.*

ܦܓܡܐ O.S. *fig* (rare).

ܦܫܝܛ, f. ܦܫ- *easy* = O.S. ܦܫܝܛ.

ܟܘܡܐ O.S. *oven* (in the ground), § 92.

[Akin to these are several with Zlama or Khwaṣa, cf. § 85 (5); as ܟܙܘܝܐ m. *a scratch,* from ܟܙܐ (or ܟܙܙ) *to scratch;* ܙܒܘܒܐ m. O.S. and ܙܒܘܒܬܐ f. O.S. *horsefly;* ܬܒܘܡ m. *swelling,* from ܬܒ U. *to swell;* ܣܒܘܟ m. *a stitch* = O.S. ܣܒܝܟ; ܫܒܘܬ U. m. or ܫܒܘܐ K. m. *a bond, fetter* = ܐܫܒܘܬ Al. = ܫܒܘܐ O.S.; ܫܒܘܟ m. *measure* = O.S. ܫܒܝܟ; ܢܨܒܝܬܐ m. *a prick,* from ܢܨܒ *to prick;* and some others.]

We may notice here a very common rule with regard to Rwaṣa and Rwakha when they fall in the middle of a word, which has been usually followed in printed books. If the first radical has Zqapa, the second has Rwakha; if the first has Pthakha, the second has Rwaṣa. But this rule is quite arbitrary and does not appear to be desirable; it does not apply to abstracts in ـِيثـ or to diminutives in ـُوثـ, ـُونـ, which have Rwaṣa and Rwakha respectively.

(3) *An habitual agent* is also denoted by giving the first radical Pthakha, and the second and third Zqapa, adding Alap. These are masculines and take the first plural; they are almost all derived from first conjugation verbs. In Al. Ash. where agents of the first form (p. 223) are not used, all first conjugation verbs thus form agents; elsewhere only a few do so, as in the list given below. In U. Pthakha has the sound of Zqapa in these words; in Sal. Q. Gaw. J. of second Zlama.

Words of the form فَعّال.

قَطّاعْ O.S.* [West Syr. قْطاعْ] *conjunction* (قْطِعْ *to bind*, O.S.).

بَنّاءْ *a cook* U. K., *a builder* Al., O.S. (بْنِي *to build*, as O.S.; also *to cook*).

دَبّارْ *bee* (دْبِرْ K. *to stick*, § 95 *d*).

كَذّابْ O.S. *a liar* (كْذِبْ *to lie*, O.S. Pa.; no first conj. verb).

دَيّانْ O.S. (*déyâna*) *a judge* (دْيِنْ *to judge*, O.S.).

زَيّادْ (*zéyâra*) *proud* (زْيِدْ U. *to swell, to be proud*).

مَطّارْ O.S. *a singer* (مْطِرْ *to sing*, O.S.).

زَنّاءْ O.S. *fornicator* (زْنِي *to commit fornication*, O.S.).

صَبّاغْ O.S. *weaver, knitter* (صْبِغْ *to weave, knit*, O.S.).

سَبّارْ O.S. *a seer* (سْبِرْ *to see*, O.S.).

سَبّاكْ O.S. *a sinner* (سْبِكْ *to sin*, O.S.).

ܚܰܝܛܳܐ O.S. (*khéyâṭa*) *a tailor* (ܚܰܝܛ *to sew*, O.S.).

ܚܰܦܳܪܳܐ *digger* (ܚܦܰܪ *to dig*, O.S.).

ܚܨܳܕܳܐ *a reaper* (ܚܨܰܕ *to reap*, O.S.).

ܚܪܳܛܳܐ *a turner, joiner* (ܚܪܛ *to turn; scoop out*, O.S.). Also ܚܪܳܛ.

ܚܰܫܳܦܳܐ O.S. *a wizard* (ܚܫܰܦ *to bewitch*, as O.S. Ethpa. No first conj. verb).

ܛܰܚܳܢܳܐ O.S. *a miller* (ܛܚܰܢ *to grind*, O.S.).

ܟܰܢܳܫܳܐ *a sweeper* (ܟܢܰܫ *to sweep, collect*, O.S.).

ܙܰܡܳܪܳܐ O.S. *a pruner* (ܙܡܰܪ *to prune*, O.S.).

ܟܰܪܟܳܐ *an enshrouder* (ܟܪܟ *to shroud*, O.S. P'al and Aph.).

ܟܰܬܳܒܳܐ O.S. *a scribe* (ܟܬܰܒ *to write*, O.S.).

ܟܰܬܳܪܳܐ *testy; knotty*, as trees (ܟܬܰܪ U. = ܬ̣ K. *to tie in a knot*, O.S. ܣܒܰܟ).

ܫܰܚܳܝܳܐ O.S. *a swimmer* (ܫܚܰܐ *to swim*, O.S.).

ܥܰܒܳܪܳܐ O.S. (Zqapa before Wau) *a transgressor* (O.S. ܥܒܰܪ *to transgress*).

ܦܰܥܳܠܳܐ O.S. *a worker, labourer* (ܦܥܰܠ *to work, serve*, O.S.).

ܦܰܝܛܳܐ *a fighter* (ܦܝܛ *to fight*, § 97).

ܦܪܳܚܳܐ [in O.S. *a prodigal*] *bird* = ܦܰܛܰܫܳܐ O.S., N.S. (ܦܛܰܫ *to fly*, O.S.).

ܨܰܝܳܕܳܐ O.S. *huntsman, fisherman* (ܨܝܰܕ *to hunt, fish*, O.S.). Cf. ܒܝܬܨܰܝܕܳܐ *Bethsaida*.

ܨܰܠܝܒܳܐ *tether* (ܨܠܰܒ K. Al. *to tie to a post*, and as O.S. *to crucify*).

ܨܠܝܐ *one who prays* (ܨܠܐ *to pray*, O.S. No first conj. verb).

ܩܛܦܐ *a plucker of grapes* (ܩܛܦ *to pluck*, O.S.).

ܛܪܝܐ *a sweeper*; also *obstinate, quarrelsome* (ܛܪܐ *to be angry, to sweep*; and in K. *to squeeze*, as Arab., pp. 116, 230).

ܣܒܐ O.S. (Zqapa before Wau) *a drunkard* (ܣܒܐ *to be drunk*, O.S.).

ܪܗܛܐ = O.S. ܪܗܛܐ *a runner* (ܪܗܛ *to run*, O.S. ܪܗܛ).

ܪܟܒܐ *rider* (ܪܟܒ *to ride*, O.S., § 46).

ܪܩܕܐ *a dancer* (ܪܩܕ *to dance*, O.S.).

ܙܓܓܐ *a cotton cleaner* (ܙܓܓ Tkh. = ܙܓܓ Ti. *to clean cotton*).

ܫܡܫܐ O.S. *a deacon* (ܫܡܫ *to serve as a deacon*, O.S. Pa.; no first conj. verb).

All the above form feminines in ܬܐ with the sixth plural.

Several are of similar form, but are not agents; as ܬܒܐ O.S. *trough*; ܐܠܗܐ O.S. *God*; ܐܠܗܬܐ *goddess* (p. 37); ܓܘܐ O.S. *inner* (Zqapa before Wau); ܓܢܒܐ O.S. (*géydsa*) [*the penitent*] *thief*; ܐܝܕܐ O.S. *member, limb*; ܦܛܪܐ *paper*, Arab.; ܨܕܩܐ K. Al. *alms*, pron. ܨ = ܨ (= ܨܕܩܬܐ U.); ܝܚܝܕܐ *only begotten*; ܓܠܦܐ f. *green fruit*; ܟܦܢܐ *thin, lean*; ܥܫܝܐ Al. *supper*, Arab.; ܦܩܕܢܐ Al. *neck* (= ܨܒܪܐ U. K.), cf. O.S. ܦܩܕܐ *joints of the body*; ܩܒܪܐ *earthen pot*; ܫܝܕܐ *backbone*; ܩܝܦܐ O.S. *Caiaphas*; ܒܛܝܚܐ f. *a net*, Al. K. (= ܒܕܝܢܐ U.), also in K. *a window* (= ܦܬܝܓܐ U.) Arab.; ܥܕܘܢܐ *a bowl*; ܐܦܠܐ f. *a piece of board in a spinning-wheel*; ܐܕܢܐ Ti. Sh. *a joke* (conn. with ܐܡܪ, § 46 ?).

Somewhat similar are ܒܛܝܚܐ U. Q. Sh. *a beggar* = ܟܒܘܢܐ K.; ܦܫܕܐ or ܦܫܕܢܐ *potsherd*, § 88; ܒܢܒܐ *thief*. So ܟܕܢܐ *plough* = O.S. ܦܕܢܐ, § 85.

§ 78. (1) ABSTRACT NOUNS are formed, generally from substantives and adjectives, by changing the termination to ـوثا, or in Sal. Q. etc. to ـوثو, (ـوثى Az.?); if there is no termination, these endings are added on. Thus مَهِّمْهُوثا *truth*, from مَهِّمْهُ *true*; كَمْبِجْبُوثا *the calling of a sailor*, from كَمْبِجْ *sailor*, § 82 (1), cf. كَمْبِ *a ship* (Turk.). These abstracts are feminine and take the sixth and ninth plurals, § 18.

Words ending in ـنب, § 67, p. 168, drop the point under the second Yudh in forming abstracts, and the Yudh becomes consonantal; as ڤِسْ *good*, ڤِسْبُوثا *goodness*.

A few of these abstracts are formed from particles; as دْجِبُوثا *quality*, from دْجِ *how?* (not very common), cf. دْجُوثا *how?* § 67; دْدَسْبُجْكُوثا *opposition*, from دْدَسْبُجْكْ *against* (see also p. 237); and the irregular سْبُوذْسُوثا U. *proximity*, from سْبُوذْ *near*, § 21 (7). For other instances see below. These abstracts are often formed from compounds, as جْبَسْبُوثا *carelessness*, from جْ بَسْ *careless* (بَسْ *care*).

Some nouns of this form are not abstracts in sense, as شُوثا *loom* (O.S. *a shop, inn*); جُوثا *furniture*, from جْ *a house*, O.S.; أُذْسُوثا *banquet*, from أُذْسْ *guest*, O.S., also ذْ U.; ذُوثا Ti. Al. *dinner, noon* (lit. *breakfast*), § 28 (13); بُذْكُوثا *book of the deacon's part in the Liturgy* (also *diaconate*), from بُذْكْ *deacon*, O.S.

Note that ڤِلْفُثا *prayer* (ڤِلْ *to pray*), and مَسْفُثا *plague* (مَسْ *to strike*), are not of this form, and have Rwakha, § 18 (9).

In some cases the abstract has the same meaning as the original; as بِحْثُوثا = بِحْ *doubt* (hard Kap); بِلْحُوسُوثا = بِلْحُوسْ *error*; أُوجُوسُوثا = أُوجُوسْ *increase, interest*.

From ܥܠܝܡܬܐ *girl* (p. 48), we have ܥܠܝܡܘܬܐ *girlhood.*

Several of these abstracts are formed in ـܘܬܐ, as:—

ܐܝܟܘܬܐ *whereabouts*, from ܐܝܟ *where?*

ܐܝܢܘܬܐ O.S.* *case* (in grammar), from O.S. ܐܝܢ = N.S. ܡܢܝ *who?*

ܐܒܘܬܐ *fatherhood*, from ܐܒܐ *father.*

ܚܒܪܘܬܐ *friendship*, from ܚܒܪ *friendly*, cf. ܚܒܪܐ *friend.*

ܐܬܪܘܬܐ *opposite situation*, from ܐܬܪ *opposite.* Also regular. So ܡܘܕ *opposition.*

ܒܥܝܪܘܬܐ (U. ܫ) *enmity*, from ܒܥܝܪ *enemy*, regular in K.

ܫܘܬܦܘܬܐ *membership*, from ܫܘܬܦ *member*, O.S.

ܚܕܘܬܐ O.S. *unity*, from O.S. ܚܕ *one* = N.S. ܚܕ.

ܡܪܘܬܐ *relationship*, from ܡܪܐ *a relation.*

ܒܝܫܘܬܐ *badness*, from ܒܝܫ *bad*, § 21 (7). Also regular.

ܪܒܘܬܐ *largeness*, from ܪܒ *large*, § 21 (7).

ܐܡܘܬܐ *motherhood*, from ܐܡ *mother.* Also regular.

ܥܬܝܪܘܬܐ K. *richness.*

ܟܡܘܬܐ O.S. *quantity*, from ܟܡ *how much?* O.S.

ܣܦܪܘܬܐ *clerkship*, from ܣܦܪ *a clerk.* Also regular.

ܥܩܝܪܘܬܐ *obstinacy*, from ܥܩܝܪ *obstinate.*

ܪܚܩܘܬܐ *distance*, from ܪܚܩ *far*, § 21 (7).

ܟܣܦܘܬܐ *shame*, from ܟܣܦ *ashamed.*

Note also ܣܓܝܐܘܬܐ K. f. or ܣܓܝܐܘܬ Q. Sal. and also U. m. *multitude, excess*, from ܣܓܝ *excessive.*

We also have, like the above, the irregular ܟܝܢܘܬܐ (also ܟܝܢܐ) *being, essence,* from ܟܝܢ *there is,* O.S.; and ܒܝܬܘܬܐ *companionship* (also regular in K. as O.S.), from ܒܝܬܐ *companion,* O.S. And almost all adjectives in ـܢ form abstracts in ـܢܘܬܐ which in their case is the regular termination. In U. this termination is often in quick speech shortened to *e'ta.*

Several abstracts have no original, as ܙܢܘܬܐ O.S. *fornication;* ܟܬܒܘܬܐ Tkh. Al. *a writing,* = ܟܬܒܐ U. K.; ܢܕܘܬܐ K. Sh. *joke,* cf. ܢܕ § 46; ܫܦܠܘܬܐ U. *joke,* cf. ܫܦܠܟܝ *joker;* ܟܝܕܕܘܬܐ Tkh. *joke,* cf. ܟܝܕܕܝ U. or ܒܝܕܕܟ U. *id.,* Turk.; ܫܕܘܟܬܐ J. *joke;* ܦܘܕܘܬܐ O.S. *education,* § 21 (5); ܫܛܝܘܬܐ *earnestness,* cf. ܫܛܝ *to be diligent;* ܗܝܡܢܘܬܐ O.S. *faith;* ܨܘܡܬܐ O.S. *a Rogation;* § 18 (9); ܒܪܘܬܐ O.S. *joy;* ܐܘܬܘܬܐ O.S. *letter of the alphabet,* cf. O.S. ܐܬ *a sign;* ܒܥܝܢܘܬܐ *care;* ܦܨܚܘܬܐ *mocking.*

(2) The abstract of a noun denoting an agent (§ 77. 1) will generally be the noun of action (§ 76). Thus ܡܡܠܠܢܐ *speaker,* ܡܡܠܠܢܘܬܐ *speech;* but both forms are sometimes used, as ܩܢܝܢܘܬܐ and ܩܢܝܢܐ *envy,* from ܩܢܝ *to envy.* ܓܐܘܬܢܘܬܐ (O.S. ـܓ) *pride,* is used in preference to ܓܐܘܬܢܘܬܐ. ܡܣܟܢܘܬܐ is used for *tradition,* ܡܣܟܢܐ for *the act of handing down.*

(3) A very few abstracts are formed by giving Rwaṣa to the second radical of a verb and adding ـܢ, as ܚܡܝܢܐ *heat,* from ܚܡ *to be warm,* O.S.; ܙܥܝܙܢ O.S. *disturbance,* from ܙܥܙ *to disturb,* O.S.; ܟܦܪܢ O.S. *apostasy,* from ܟܦܪ *to deny,* O.S.; ܟܢܫܢ O.S. *an assembly,* from ܟܢܫ *to sweep, collect,* O.S.; cf. ܫܦܪܢ K. *light,* from ܫܦܪ K. *to dawn,* Arab.

We may notice that abstracts are more used by the Syrians than by Europeans. Thus they will often say ܒܢܢܫܘܬܐ *human nature*, where we should use the concrete *men*. For *the plural of nouns* they say ܒܢܝ ܐܢܫܐ, and so on.

§ 79. (1) DIMINUTIVES are formed by substituting ـܐܬܐ m. (with first pl.) or ـܬܐ f. (sixth pl.) for the termination of the original; or by adding on these if there is no termination. Thus ܥܠܝܡܐܬܐ *a little boy*, from ܥܠܝܡܐ *a boy*; ܒܝܬܐܬܐ *a little wife*, from ܒܝܬܐ *a wife, woman* [root O.S. ܒܝܬ *to spin, weave*, cf. O.S. ܒܝܬܐ *a hired spinster*]; ܐܚܬܐ *a little sister*, from ܐܚܐ *a sister*. According to Bar Zu'bi all these nouns have Rwakha.

These nouns are also used to denote endearment. Thus a family name for *father* is ܐܒܐܬܐ. (The original is not used.) So ܒܪܬܐ *a son* (from O.S. ܒܪ *id.*), ܐܚܬܐ *a brother* (from O.S. ܐܚ *id.*), ܣܒܬܐ U. *a grandfather* (from ܣܒ *an old man*, as O.S.; in K. *a grandfather*), ܬܒܬܐ *a grandmother*, U. (from ܐܡ *a mother* or *grandmother*, = ܣܒܬܐ K.) have now no diminutive force. So ܥܡܡܐ *paternal uncle*, from ܥܡ K. *id.*, ܚܠܬܐ *maternal uncle*, from O.S. K. ܚܠ *id.* p. 38.

Diminutives rarely denote contempt; as ܩܫܝܫܬܐ *priestling*, ܐܢܫܬܐ *mannikin*.

This termination is in some words shortened to ـܐ for vocatives and titles prefixed to names. Thus ܐܒܐ or ܐܒܐ *father*; ܡܪܝ lit. *uncle*, a term of respect used in addressing bishops and old men, especially in U., and also when speaking of bishops. It is also prefixed to the names of old men, as ܡܪܝ ܝܥܩܘܒ lit. *Uncle James*.

The corresponding feminine is ܫܟ̈ܝܬܐ (lit. *maternal aunt*, from O.S. and N.S. ܫܟ̈ܝ), which may be used vocatively as a term of respect, or prefixed to a name as ܫܟ̈ܝܬܐ ܡܪܝܡ lit. *Aunt Mary*. When prefixed to names these may be used either vocatively or in speaking of the persons designated. Other instances of these nouns used vocatively are ܐܡܐ K. *mother*, dim. of ܐܡ U. or ܐܡܐ K. *mother*; ܐܒܓ *grandfather*; ܐܒܐ K. *father* (in U. only as a proper name); ܐܬܐ *grandmother*; ܒܥܡܐ or ܒܥ *paternal aunt*; ܫܟ̈ܝ *maternal aunt*.

Of the same form are ܟ̈ܠܐ *bride*, from ܟ̈ܠ *id.*; also ܒ̈ܠܝܟ̈ܐ U. *bladder*, ܐ̈ܠܐ *leech*, and ܦ̈ܠܐ U. *platform*, § 19. So ܩ̈ܛܝܬܐ f. *cat*, from ܩ̈ܛܐ m. *tom cat* (but ܩ̈ܛܝܬܐ *kitten*), ܒ̈ܥܣܐ U. *sunny side of a hill* = ܒ̈ܥܣܬܐ (from ܒ̈ܥܝ *to warm*) p. 231.

We may notice the curious diminutives ܫ̈ܥܝܪ̈ܬܐ U. K. Sp. *a very little*, and ܫ̈ܥܝܪ̈ܬܐ Sal., from ܫ̈ܥܝܪ̈ *a little*, which is itself a diminutive, see § 82 (13), [in this word there is usually a very strong accent on the penultimate], ܟ̈ܡ̈ܡ̈ܬܐ K. *a very little*, from ܟ̈ܡ *any one*, (cf. ܙ̈ܥ̈ܘ̈ܪ̈ܬܐ *very little*, from ܙ̈ܥ̈ܘ̈ܪ *little*, ܙ̈ܥ̈ܘ̈ܪ̈ܬܐ U. *very small*, from ܙ̈ܥ̈ܘ̈ܪ *small*); ܒ̈ܣ̈ܝ̈ܬܐ *very gently*, from ܒ̈ܣ̈ܝ *gently*; ܐ̈ܣ̈ܚ̈ܬܐ which in Sal. = *only just* (a variant is ܐ̈ܣ̈ܚ̈ܐ) from ܐ̈ܣ̈ܚ̈ *only*, in K. = *so many*, from ܐ̈ܣ̈ܚ̈ § 67; ܒ̈ܥ̈ܟ̈ܡ̈ܬܐ Ti. *a very little*, from ܒ̈ܥ̈ܟ̈ܡ *a little*, see § 28 (9); ܡ̈ܥ̈ܟ̈ܫ̈ܟ̈ܡ̈ܬܐ Ti. (or ܥ̈ܟ̈ܫ̈ MB. etc.) *morning twilight*, from ܡ̈ܥ̈ܟ̈ܫ̈ § 67; ܐ̈ܟ̈ܐ Tkh. *here*, from ܐ̈ܟ̈ K. Q. *id.*

(2) Diminutives are also formed by using a feminine form; as ܓ̈ܘ̈ܪ̈ *a tooth*, ܓ̈ܘ̈ܪ̈ܬܐ *a little tooth* (of a cog-wheel). In Ṭiari these feminines are very common and often have no diminutive force. Thus Ṭiari men will say ܒ̈ܥ̈ܕ̈ܬܐ where other Syrians say ܒ̈ܥ̈ܕ̈

a bridge, ܓܫܪܐ for ܓܫܪ *a stone,* ܟܒܐ (with ܒ) for ܟܦܐ *a side* (ܒ)[1].

§ 80. NEGATIVES are formed by prefixing ܠܐ both to Syriac words and also to most imported words. But Persian words often prefer ܢ̈ـ, the Persian equivalent to ܠܐ (*not*): as ناممكن *impossible.*

The ܠܐ is written as a separate word, but it really forms one word with that which follows it and which it negatives; thus, ܥܠ ܕܠܐ ܡܬܝܬܟ *about your not coming.*

ܠܐ can also be prefixed to adjectives and adverbs. This gives a more emphatic negative than if ܠܐ or ܠܝܬ were put with the verb. Thus ܠܐ ܛܒ ܗܘܐ *it was not-good* (*bad*) is stronger than ܠܝܬ ܛܒ ܗܘܐ *it was not good.*

ܠܐ is also used similarly with the infinitive, as ܠܐ ܠܡܥܒܕ *to refrain from working,* 1 Cor. ix. 6.

§ 81. (1) ADJECTIVES are freely formed from substantives by changing their termination to, or by adding on (*a*) ـܝܐ; (*b*) ـܝܢܝ; (*c*) ـܝܐܝ; (*d*) ـܝܬܝ. The last three especially denote dwellers in a particular place. These Syriac terminations are very frequently added to foreign words.

Examples. (*a*) ܡܝܐ *watery,* from ܡܐ *water* (O.S., Al. ܡܝܐ).

(*b*) ܛܝܪܝ *a Ṭiari man,* from ܛܝܪ *Ṭiari* (lit. *the sheep-folds*), one of the Ashiret districts of Kurdistan.

[1] Several in Al. which end in ـܘܬܐ are not diminutives; as ܬܡܗܘܬܐ *wonder, miracle* (=ܬܡܗܐ U. K.), ܡܠܟܘܬܐ *contention* (=ܡܘܕܝܘܬܐ U. K.), ܕܟܪܘܬܐ *remembrance* (=ܕܟܪܢܐ U. K.).

(*c*) ܬܡܘܡܝܐ *a Tkhuma man*, from ܬܡܘܡ *Tkhuma* (another Ashiret district). ܨܝܕܝܐ K. Al. *a hunter*, or *fisherman*, from ܨܝܕ *game*. (In U. ܨܝܕܝܐ is used, p. 234.)

(*d*) ܦܓܪܢܝܐ *bodily* (rarely ܦܓܪܢܝ), from ܦܓܪ *a body*; ܚܒܛܢܝܐ *a man of Chumba*, from ܚܒܛ *Chumba* (a village of Ṭiari).

Notice ܙܒܢܢܝ *timely*, from ܙܒܢ *time*; ܡܕܝܢܝ *citizen*, from ܡܕܝܢܬܐ *city*; ܕܠܥܠܡ, ܐܬܝܒ both *eternal* (the latter more colloquial), from old plural forms in ـܝ, but the latter is not O.S.; see § 16. i. *e*.

Words in ـܐ, ـܐ, ـܒ, may form adjectives in ـܝܐ: as ܐܣܛܪܘܠܘܓܝܐ *astrologer*, from ܐܣܛܪܘܠܘܓܝܐ *astrology*.

The local adjectives are much more common in Kurdistan than in the Urmi plain, where the same idea is usually expressed by ܒܪ *son of* (a plural noun used as singular, § 16. ii. *c*) or ܒܢܝ *sons of*, as ܒܪ ܐܘܪܡܝ *an inhabitant of Urmi*.

Several of the local adjectives are irregular. Thus from ܐܘܪܡܝ *Urmi*, ܐܘܪܡܝܢܝ or ܐܘܪܡܝܝܢܝ Ti. (in Ashitha ܐܘܪܡܝ and ܐܘܪܡܝܢܝ respectively); from ܓܠܘ *Jilu*, ܓܠܘܝܢܝ; from ܕܝܙ or ܕܝܙܐ *Diz* (or *Dizin*) ܕܝܙܝܢܝ; from ܕܝܙܐ *Diza*, ܕܝܙܝ; from ܗܢܕ *India* (an earlier form of which is ܗܢܕܘ), ܗܢܕܝ *an Indian*, ܗܢܕܝܐ *a product of India*; from ܐܘܠܛܘ *Waltu*, ܐܘܠܛܝ or ܐܘܠܛܘܝܢܝ; from ܡܪ ܒܝܫܘ *Mar Bishu*, ܡܪ ܒܝܫܝ; from ܐܡܕܝܐ *Amadia*, ܐܡܕܝܝ; from ܨܝܕܘܢ *Sidon*, ܨܝܕܝ = O.S. ܨܝܕܝ; from ܩܕܫܢܝ *Qudshanis* (*Kochanis*), ܩܕܫܢܝ or ܩܕܫܢܝܢܝ; from ܬܘ *Tu*, ܬܘܝ or ܬܘܐ.

The termination ـنْثْ (see above) often denotes the same as the English adjectival termination *-ish*, as ܚܘܫܟܢܬܐ *blackish*, from ܚܘܫܟܐ *black*; ܣܡܘܩܢܬܐ *reddish*, from ܣܡܘܩܐ *red*; so ܡܪܘܒܥܢܬܐ *oblong*, from ܡܪܘܒܥܐ *long*. But ܫܚܪܘܪܬܐ = *grayish*, from ܫܚܪܐ *gray*.

ܚܕܝܢܬܐ O.S. *singular* (in grammar), from O.S. ܚܕ *one*, is irregular. The word for *plural* is ܣܓܝܐܬܐ O.S., from O.S. ܣܓܝܐ *many*.

From ܡܘܬܐ *death*, we have ܡܘܬܢܬܐ *deadly*, but this is also a masc. substantive = *a plague*. So ܕܪܥܢܬܐ *arm*, for ܕܪܥܬܢܬܐ; ܦܪܨܘܦܬܐ *a bully*, from ܦܪܨܘܦܐ *face*. Note also ܟܠܬܢܬܐ = *universal*, as O.S., from O.S. ܟܠܬܐ *the whole*.

(2) Adjectives are very much more common in Syriac than in Hebrew; but they are much less common than in European languages. The word ܒܥܠ *lord of*, § 16. ii. *f*, can be prefixed to almost any substantive to make an adjective. Adjectives thus formed are of either gender or number.

(3) Adjectives may be rarely formed by prefixing ܕ *of*, to the corresponding substantive, cf. ܪܘܚܐ ܕܩܘܕܫܐ *Spirit of holiness* = *Holy Ghost*. So ܒܪܥܬܐ ܕܒܝܬܐ *a rose of the plain* (i.e. the fields) = *a wild rose*.

(4) For the English terminations *-able*, *-ible*, the O.S. passive verbal noun in ـܬܐ is sometimes used, but not colloquially. Thus ܡܫܬܟܚܬܐ *measurable*, from ܫܟܚ. But see § 34 for a common method of paraphrasing these expressions.

(5) Adjectives are also formed directly from verbal roots. For those of the forms ܦܥܘܠ, ܦܥܝܠ see § 77 (2). More common are those of the old participial form ܦܥܝܠ, which we must distinguish from

the newer participial form ܦܥܝܠ. Some of these have become substantives. The Pthakha is usually sounded like Zqapa in U., not in K. Al. Z. In Q. Sal. etc. these usually have long Zlama on the first radical.

Words of the form ܦܥܝܠ.

(*a*) *Adjectives.*

ܟܝܒ O.S. *lean* (ܟܝܒ *to be lean*, O.S. Ethp'el).

ܚܣܝܕ *envious* (ܐܚܝܕ *to envy*, Arab.).

ܒܛܝܠ O.S. *idle, unemployed* (ܒܛܠ *to cease*, O.S.).

ܛܝܒ O.S. *pleasant* (ܛܒ *to be pleased*, § 76. 5).

ܕܝܠ K., O.S. *thinned out* (as trees) = ܕܠ U., p. 247 (ܐܕܝܠ *to thin out*, as O.S. Aph.).

ܕܩܝܩ O.S., K. *minute*, adj. = ܕܩ U. (ܕܩ *to make fine*, O.S.), see below, *b*, and p. 247.

ܙܕܝܩ O.S. *righteous* (O.S. ܙܕܩ *to be just*).

ܚܕܝܩ Sal. = O.S. ܚܕܝܩ *clever* (Chald. חָרַף *to cut*).

ܚܟܝܡ O.S., Al. *wise* = ܡܗܝܪ U. = ܡܗܝܪ Tkh. (ܡܗܪ K. *to be perfect*, in O.S. *to be wise*).

ܚܡܝܡ O.S., K. *warm* = ܚܡ U., p. 247 (ܚܡܡ *to be warm*, O.S.).

ܚܕܝܕ O.S. *sharp* (ܚܕܕ *to be sharp*, O.S.).

ܟܒܝܪ O.S., K. *honourable* = ܡܟܒܪ U. (ܟܒܪ K. Al. *to make heavy*, O.S.).

ܡܟܝܟ O.S. *gentle, humble*, p. 247 (ܡܟܟ *to be gentle*, O.S. ܡܟ).

ܡܪܝܪ O.S., K. *bitter* = ܡܪ U., p. 247 (ܡܪܪ K., ܡܪܪ U. *to be bitter*, O.S. ܡܪ).

ܙܟܝܐ Al. *clean* = ܙܟܝܐ U. = ܙܟܝ Ti. (ܙܟܝ Al. *to cleanse*, Arab.; *to drip*, U. as O.S. Pa.).

ܙܥܝܐ Tkh. *thin* = ܙܥܝ Ti. = ܙܥܝ U. (ܙܥܝ *to be thin*).

ܦܗܝܡܐ Al. *intelligent* (ܦܗܡ Al. *to understand*, § 39).

ܙܥܝ O.S.* *departed* (O.S. ܙܥ *to depart, die*), see below, *b*.

ܥܬܝܩܐ O.S. *ancient* (ܥܬܩ K. *to be old*, O.S.).

ܥܬܝܪܐ O.S., Al. *rich*; used everywhere for *Dives* in the parable (O.S. ܥܬܪ *to be rich*).

ܨܠܝܐ *sober*, p. 247 (ܨܠܐ *to become sober*; also in K. of water, *to become clear*; O.S. Pa. *to strain out*).

ܩܕܝܫܐ O.S. *holy* (ܩܕܫ *to be holy*, O.S.), see below, *b*.

ܩܪܝܪܐ O.S., K. *cold* = ܩܪܝ U., p. 247 (ܩܪܪ *to be cold*, O.S.).

ܪܚܝܩܐ *far* (ܪܚܩ *to be far*, as O.S. Ethpa.).

ܪܟܝܟܐ O.S. *soft* (ܪܟܟ *to be soft*, O.S. ܪܟ).

ܪܨܝܨܐ O.S. *fine* (O.S. ܪܨܨ *to make thin*; cf. N.S. ܡܪܩܨܝܨ *to hammer out metal*), p. 247.

ܫܚܝܢܐ O.S. *warm* (ܫܚܐ *to be warm*, O.S.).

ܫܡܝܢܐ O.S. *fat* (O.S. ܫܡܐ *to be fat* or *ripe*).

ܫܦܝܪܐ O.S. *beautiful* (ܫܦܪ *to please*, O.S.).

ܫܪܝܪܐ O.S. *true*, p. 247 (ܫܪܪ K. *to be strong*, O.S. ܫܪ; also in O.S. *to be true*).

ܬܠܝܠܐ O.S., K. *wet* = ܬܠܠ U. (O.S. ܬܗܦܟܠ *to be wet*).

All these form feminines in ܐ.

(*b*) *Substantives.*

ܒܛܝܚܐ f. *musk melon*, so called because it ripens by being buried in the sand while still growing. (ܒܛܚ *to ripen, be cooked*, O.S.)

ܓܕܝܬܐ m. (O.S. ܓ) *stack* (ܓܕܝ *to stack*, U. K.; in Al. *to happen*, both as O.S.).

ܓܙܡܬܐ f. *a fine* (ܓܙܡ *to fine*, Arab.).

ܕܩܝܩܐ m. *a minute* (of time), see above, *a*.

ܕܗܒܬܐ O.S. m. *vein* (no verb).

ܕܝܣܝܢܐ O.S. f. *axe* (no verb: connected with O.S. ܕܝܣ *to split*?).

ܝܡܝܢܐ O.S. f. *right hand; a cubit* (no verb). In the former sense also ܝܡܝܢ.

ܙܝܘܐ O.S. m. *a light* [sun, moon, etc.] (O.S. ܙܗܪ *to shine*).

ܢܫܝܩܐ (O.S. ܢܫܝ) m. *nose* (O.S. ܢܒܕ *to snore*: ܢܝܒܕ K. Al. *to kill*; U. *to saw*).

ܣܘܦܝܢܐ f. *trumpet* (O.S. ܣܦܕ *to snort*).

ܥܕܒܬܐ m. *large sieve*, for earth (ܥܕܒ *to sift*, as Chald.).

ܦܓܝܬܐ O.S. m. *book of the burial service* for laymen, see above, *a*.

ܦܛܝܪܐ O.S. m. *unleavened cake* (O.S. ܦܛܪ *to be unleavened*).

ܩܕܝܫܐ O.S. m. *a saint*, see above, *a*.

ܩܪܝܒܐ O.S. m. *godfather*, lit. *a neighbour*; and ܩܪܝܒܬܐ O.S. f. *godmother* (ܩܪܒ K. *to be near*, O.S.).

ܩܫܝܫܐ O.S. m. *priest*, usually ܩܫܫ in N.S. (O.S. ܩܫ *to be old*).

ܪܟܒܬܐ O.S. f. *incense boat* (no verb).

ܫܠܝܛܐ O.S. m. a man's name, lit. *a ruler* (O.S. ܫܠܛ *to rule*).

ܒܰܥܰܒܥܳܐ m., ـܬܳܐ f., *partaker* (ܒܥܰܥ *to partake*, hard Kap, Arab.).

ܙܰܒܢܳܐ O.S. m. *dragon* (no verb).

Of the same form are the foreign words ܫܰܒܠܳܐ *slack*, ܓܰܢܙܳܐ f. *treasure*, Turk. (also ܓܽܘܢܙܳܐ), ܒܰܘܒܰܛܬܳܐ f. *flute*, ܓܰܠܓܠܳܐ f. *peach*, ܒܰܛܒܰܩܳܐ m. *snare*. So ܣܰܟܢܳܐ f. *knife* = O.S. ܦܰܓܢܳܐ.

Note that words like ܩܠܒܠܳܐ come from ܕܕ roots, as ܕܠܠ, of which the P'al pres. part. is ܕܳܠܶܠ. Hence in N.S. the verbs appear with a medial Alap, while the adjectives have the doubled consonant. Yet under influence of the adjectives we get in N.S. ܦܰܓܰܓ, ܦܰܓܰܓ K. or ܦܰܓܰܠ U., ܓܰܓ, ܓܰܓܰܓ K. So ܫܰܟܟ Ti. *to bathe* = ܫܰܒܰܠ U. Tkh. § 39, and perhaps ܙܰܥ *to burn*, in cooking, from O.S. ܙܥܢܳܐ *smell of meat*, etc. The O.S. Pa'el of these verbs has the double consonant, and therefore in N.S. we have as second conjugation triliterals ܡܓܰܓܠ K. *to thin out trees*, ܡܥܶܠ *to become sober*, ܡܒܰܛܠ K. *to make light*; perhaps also ܡܒܰܛܠ *to be quiet* (akin to ܒܛܰ *id.*), and ܡܒܰܥܶܐ *to tame* (akin to O.S. ܒܥܶܐ *id.*).

§ 82. Foreign terminations.

A large number of nouns and some verbs are taken from foreign languages, especially Persian, Turkish, Kurdish and Arabic. The nouns take the terminations ـܢ (esp. K.), ـܰܟ, ـܳܐ very freely. The verbs are conjugated exactly like those which are from Syriac roots and regularly form verbal nouns, etc.

Most of the words imported into O.S. from the Greek are now obsolete; though scientific terms have in many cases been lately imported into the language from the Greek, sometimes through English, as ܓܶܐܳܓܪܰܦܝܳܐ for ܐܶܪܳܓ *geography*.

The commonest of the foreign terminations are as follows:

(1) ـچِي from the Turkish, meaning one who performs the business indicated by the word (all masc.), as ܩܛܘܦܓܝ *a caravan driver*, from ܩܛܘܦ *a caravan*, f. When ـچِي is added on to a foreign word (as above) it is usually dropped before this termination is added, as ܓܘܕܪܝ *a driver*, from ܓܘܕܪܐ *a waggon, cart*, f. This termination is sometimes added on to Syriac words, as ܡܘܕܫܚܝ *a traveller*, from ܡܘܕܫܐ *a road*, f., ܫܕܟܝ *doorkeeper*, from ܬܪܥܐ *a door*, m., ܦܫܝ = ܦܫܫܐ § 77 (3), *miller*. All these words take the first plural (ـچِيۢ) and make abstract nouns in ـچِيۢوثا These nouns are very common. ܒܥܘܬܝ *petitioner*, from ܒܥܘ *petition*, f. is irregular.

(2) ـدَ Pers. Kurd. (masculines), e.g. ܐܝܟܪܕܐ *tenant* (of land), ܡܘܡܒܕܐ K. *orator* (Kurd.), ܐܚܕܕܐ *husbandman* (O.S. ܐܚܕܐ), ܒܪܒܕܐ *wounded*, ܟܡܓܘܕܐ *journeyman*, ܦܘܫܟܐ *pitchfork*, ܕܝܢܒܐ *debtor*, ܡܡܠܝܠܐ *capable of speech*, ܓܘܙܒܐ *treasurer*, ܩܛܘܦܐ *caravan driver*, ܪܚܡܐ *merciful*, ܟܝܡܒܐ *sorcerer*, ܚܟܝܡܐ *wise*, ܩܕܩܕܐ *promise*, ܟܝܡܒܐ *sorcerer*, ܒܥܝܕܐ *grateful*, ܒܕܒܕܐ Al. *lawyer*, ܬܪܓܡܐ *historian*, ܬܪܒܥܐ *superstitious*, and many others.

(3) ـَ Pers. (masculines), as ܐܡܗܪܐ *artificer* (= ܐܡܗܪܐ § 19), ܚܛܝܬܐ *guilty*, ܡܕܡܠܐ *meddler*, ܫܡܫܐ *attendant*, ܟܦܝܢܐ *avaricious*, ܢܚܫܐ *coppersmith*, ܒܥܝܕܐ *grateful*, ܨܝܪܐ *painter*, ܢܓܪܐ *carpenter*, ܚܣܝܕܐ *pious*, ܐܡܢܐ *artisan*, ܒܕܒܕܐ *litigious*, ܒܕܒܝܠܐ *lawyer*, ܬܝܒܐ *repentant*, and some others.

(4) ـيَ or ـكَ Pers. (masc.), as ܥܘܠܡܝܐ *worldly* (ܥܘܠܡ *the world*, f.), ܦܠܓܝܐ *litigious* (ܦܠܓ *judgement*), ܝܪܬܝܐ *inheritor*,

(ھِبَّة *an unclaimed inheritance*), ھَوْجَكْ *merchant* (ھَوْج *trade*), ھَبْكَكْ *glassblower* (ھَبْك *glass*, m.).

(5) ھُو Pers. (masc.), as ھِبْھُو *calico maker* (ھِبْ *calico*, m.), ھَجَرْھُو *flint and steel maker* (ھَجَر *flint and steel*, m.), بَزْكُو *cotton dresser* (بَزْ *coloured cotton cloth*, m.), ھَبْھُو *watchmaker* (ھَبْ f. *a watch*), بَلْھُو *saddler* (بَلْ m. *a saddletree*).

(6) ـْ Pers., as ھَلْمَدْ *pencase*, f. (ھَلْمَ *pen*, f.), چَدْ *tea-kettle*, f. (چ *tea*, m.), چَنْدْ *travelling bag*, f., ھَدِلْدَدْ *vagabond*, m., ـْ *candlestick*, m. (بَجَد *wax*, f.).

(7) لِك Turk., properly an abstract termination, أَرْتِك *middle*, f., see p. 158, ـْ *hood*, f., وِلْدِلِك *a snug corner*, f. (وِلْدْ *a protection*, f.), بَذْلِلِك *expenditure*, f. (also بَذْل), ـْ *first tidings* (or *present for tidings*), f., ـْ *first fruits*, f., ـْ *feast*, f. (this word has become concrete exactly like the O.S. equivalent ـْ, cf. أَذْسِمْ § 78), ـْ K. *noise*.

(8) لِ, لَ, لُ Turk., usually denoting *of* or *belonging to a place*; as أَصْلِ *a native*, m., ـْ or ـْ *an Osmanli*, بَذْلَ *a native*, m., چَلَ U. *a bush*, f. The names of many villages in the Urmi plain have this termination.

(9) مْ Turk., as ـْ *a button*, ـْ *a stuffed eatable*, f., ـْ *an ice* (the sweetmeat) f., ـْ *bar, bolt*, m., ـْ *poison*, m., ـْ K. *kind, sort*, m. (= أَصْمْ U. m.), ـْ *cast iron*.

(10) جِدْ Pers. (used by itself = *a band*, f.), ـْ *amulet*, f. (Turk. *bazu, a calf*), ـْ *skilful* (ـْ *skill*, f.), ـْ

farrier, m. (ܒܪܕ *a horse shoe*, m.), ܢܨܒܟܕܐ *story teller*, m. (ܢܨܒ *story*, f.), ܒܟܟܕܐ *besieged* (ܒܟܟ *castle*, f.), ܒܟܒܟܕܐ *dovetailed* (ܒܟܒ *padlock*).

(11) ܗܐ Pers. and Turk., denoting a place: ܐܦܓܢܝܗܐ *Afghanistan*, ܗܢܕܘܗܐ *Hindustan*, ܟܘܪܕܝܗܐ *Kurdistan* (with Kap, § 119), ܓܪܡܢܝܗܐ *Germany*, ܐܘܪܘܦܗܐ *Europe*, and many others.

(12) ܒ Turk., denoting *of* or *belonging to a person* (K. only), as ܛܟܣܐ ܕܝܘܢܐ *the pen of Jonah* (ܝܘܢ).

(13) ܓ Turk., a diminutive, ܒܓܐ *garden*, f. (Turk. *bagh*, *id.*; so N.S. ܒܓܐ *gardener*, m.), ܡܡܫܝܓ *handkerchief*, ܒܐܠܓ U. *bucket*, f. (ܒܐܠ K. *large bucket*:—so O.S.; Pers. *dol*), ܒܐܠܟܓ (or ܓ) *cupboard*, f. (Turk. and Mod. Gk. *dulapi*), ܫܓܓ *a little*, dim. of ܫܓ §§ 28 (9), 79, ܩܦܓ *jar*, f., also *a small wooden tray*, from ܩܦ *a large tray*, m., ܫܟܝܓ *small carpet*, f. § 120, ܟܡܢܓ *fiddle*, f., ܛܓܢܓ *saucepan*, f. (ܛܓ *cauldron*, f.), ܒܫܓ *recess in a wall*, or *seat at a door*, f. (but ܟܐ f. is the usual word), ܗܒܓ *kettle*, f. (ܗܒ *id.*).

(14) ܫܛ *a house*, Pers. (all fem.), ܟܡܛܫܛ *printing office* (ܟܡܛ *printing press*), ܒܘܛܫܛ (*sic*) *prison*, from ܒܘܛ *prisoner*, m. (which is also ܒܘܛܫܝܒ), ܒܡܛܫܛ *judgement hall* or *sitting room*, from ܒܡ *judgement*, f., ܛܣܛܫܛ *ante-room* (because *coffee* [ܛܣܛ m.] is made there), and many others.

(15) ܛ Pers. as ܒܕܕܛ *litigious*, ܕܡܡܛ *conjurer*, m., ܒܘܒܕܛ *gambler*, m., ܒܕܕܛ *mummer*, m., ܠܡܛ *a dome*, f., ܒܕܛ *soldier*, m., ܕܘܡܡܛ *rope dancer*, m.

(16) ܩ as ܒܥܩ *cook* (male) U. (in K. ܒܥܒ); ܒܩ *tea-pot*.

(17) ـزادة Pers. (masc.) meaning *son of*, as شاهزادة *prince* (lit. *son of the Shah*), which makes fem. شاهزادة *princess*, بكزادة *nobleman* (son of a Bey).

(18) ـجى or ـشى, as غيرة or غيرة *zealous* (غيرة *zeal*, f.), عسكرى *labourer* (forced), (عسكر *forced labour*), هدية *a present*, f.

(19) ـة a common abstract ending in Arabic words, as نعمة *grace*. Also used for concrete nouns, as مدرسة *a dwelling*. These are feminine.

(20) We also have ـجى in قلنجى *a pack-saddle maker*, from قلن *a pack-saddle*, m.; ـلى in مالى *rich* (cf. مال *wealth*); ـوان in دربوان *doorkeeper*, Al., from در *a door*, and بستان *gardener*, cf. (13); ـلق and ـلخ in لولك = لوله m. *tube*, علامة U. *sign*, m. = علامة Al. m., شكمه Ż. = شكمة K. = شكمه U. f. *water pipe*. We may here add the Persian prefix بى = *bad*; as بى ناموس *infamous*, بى حوصله *gluttonous*, بى رنگ *faded*, بى خبر *sensual*, بى عار *scoundrel*.

§ 83. Derivation of Verbs.

The great majority of N.S. triliterals are found in O.S.; some which are not found in O.S. are found in Chaldee. Others are taken from the Arabic, and a few from other languages. In several cases where the form of the verbs is the same as in O.S., the meaning is different; sometimes it has altered under influence of the Arabic. But in many such cases the O.S. meaning is found in some one of the dialects though it is not in general use; thus بحث is *to seek* usually in N.S., in O.S. and Al. *to err* (بحث على *to wander after* a person, so *to seek* him).

For ـڸ, ـڿ introduced into N.S. verbs to replace other letters in corresponding O.S. verbs, see §§ 100, 113.

The manner in which N.S. conjugations are derived from the old forms has been explained in §§ 30 sqq. Verbs derived from foreign languages follow the Syriac model in the formation of their tenses.

(A) *Quadriliterals.*

Quadriliterals in N.S. shew a great developement; the following are the principal classes of them[1].

(1) Causatives, corresponding to O.S. Aph'el, § 45.

(2) Palpel verbs, derived from ـدد roots (usually O.S.); but some are formed from other roots on the same analogy. Such are :—

ـڸـڸـڸ *to creep*, cf. ـڸـڸـڸ *ant*, § 77 (2).

ـڸـڸـڸ Sp. (pron. ـڸ = ـڸ) *to squirt milk* from the cow, cf. ـڸـڸ *breast*, O.S., N.S. § 18 (5).

ـڸـڸـڸ O.S. *to babble*, (cf. O.S. ـڸ *to confuse*). Also *to grow, blossom*, K. = ـڸـڸـڸ (5).

ـڸـڸـڸ *to twinkle, be beautiful*, for ـڸـڸـڸ Arab.

ـڸـڸـڸ *to be confused* or *untidy*, for ـڸـڸـڸ.

ـڸـڸـڸ (pronounced thin) *to speak idly* in K.; *to bleat*, for ـڸـڸـڸ see (3).

ـڸـڸـڸ O.S. *to make round*; O.S. ـڸ *to revolve*.

ـڸـڸـڸ = ـڸـڸـڸ below (10), Kurd.

ـڸـڸـڸ *to thin out* trees = ـڸـڸـڸ K. § 81 (p. 247).

ـڸـڸـڸ O.S. *to bleed*. Cf. O.S. ـڸـڸ = N.S. ـڸـڸ *blood*. Also ـڸـڸـڸ U. see (15).

[1] Many of those to which intransitive meanings are here attached are also transitive or causative; and *vice versa*.

ܡܕܒܕܒ *to turn over* as cattle, Arab.

ܡܕܒܒܒ O.S. *to make small* = ܙܒܒ N.S., O.S. (ܙܒ).

ܡܕܟܕܟ *to incite, mortify* (flesh). In O.S. *to remove*, from ܟ *thither*, but Aph. ܐܟ *to mock*, from root ܟܟ.

ܡܕܟܕܟ *to crash, burst into laughter.* In O.S. Palpel *to injure, fight;* but P'al *to yelp.*

ܡܕܦܦ *to prod*, K. or *to be pale*, the latter from Arab.; cf. Chald. ܦ *to be clean*, so Heb.

ܡܕܩܩ *to ring* as a hollow vessel, O.S. ܩ and ܩ; also ܡܕܩܩ in N.S., see (5) below.

ܡܕܬܒ *to sound as wine in a skin*, K., *to be shaken up*, U., *to burst into laughter.* In Chald. P'al *to bind.* Cf. O.S. ܒܬܒ *a wine skin.* Perhaps onomatopoetic.

ܡܕܪܪ *to bray.* Cf. O.S. ܪ *clamour.*

ܡܕܒܒ *to search, pick out* with a knife, *pick* the teeth; O.S. ܒ *to dig*, § 113 *e*, or ܒ *to scratch, rub.*

ܡܕܟܟ O.S. *to wash away* as a flood, from ܡܕܟ *to wash*, as O.S.

ܡܫܫ K. *to snuff about* as a dog (no second Mim), O.S. ܫ *to smell.*

ܡܕܚܚ O.S. *to have fever;* or in K. *to get warm*, from ܚ (O.S. ܚ) *to be hot.*

ܡܕܟܟ *to feel faint*, Arab.

ܡܕܒܒ *to rustle, rattle*, Arab.

ܡܕܫܫ *to crush.* O.S. ܫ *to disturb*, with passive ܐܫ or perh. from ܫ K. *to crush*, as O.S.?

ܡܬܟܠܠ *to adorn oneself*, perh. O.S. ܟܠܠ *to cover*, see below (4).

ܡܬܟܝܟ *to flicker* (as O.S.), *wink, flutter* K., *clap* K.

ܡܓܘܓܘ or ܡܓܘܓܘ *to sputter* (the former in K. *to whine*), cf. ܡܓܘ K. or ܡܓܓܘ *to sputter*.

ܡܓܫܫ *to shiver in pieces, crash*, for ܡܟܫܫ § 113 *e*.

ܡܓܡܓܡ *to blacken, char, smoke* (for preserving), *parboil*; also passive of these, N.S. ܓܡܡ *to be black*; see also below (15) and § 92.

ܡܓܟܟ *to clap, to beat water with the hand* as children at play, *to roll in a ball*, as ants, perh. for ܡܓܟܓܟ, O.S. ܓܟ *to be curved*, O.S. ܓܟܐ *palm of the hand*.

ܡܓܕܓܕ *to deafen*; N.S. ܓܕܐ *deaf*, Arab. See also below (15).

ܡܓܗܓܗ *to sob*, U. or *be dry, crack* as a dry kettle.

ܡܟܝܝܕ *to glisten*, from N.S. ܟܝܐ *splendour*, Kurd. *rosh*?

ܡܟܪܝܪ U. *to pant* (sound ܪ), cf. O.S. ܝܚܐ *panting*; Heb. and Chald. root, *to be tired*, O.S. ܬܥܟܪ *to wonder*.

ܡܟܘܝ U. *to annoy, disturb*; O.S. ܐܝ *to injure*.

ܡܟܫܫ *to snuff about* as dogs, perh. = ܡܟܪܝܪ.

ܡܟܚܝ *to prod*, from Arab. ك *to beat*.

ܡܟܡܝܡ O.S. *to mumble* = ܡܓܡܝܡ K. (16); root ܡܠܠ.

ܡܟܝܝܕ *to make loose, rumble*, Arab.; or *to glitter* = ܡܓܝܝܕ see (5).

ܡܟܗܝ *to tread down*, Arab. So ܟܗ K.

ܡܓܘܝ *to sob, whine* as a child, root ܕܘ; cf. N.S. ܕܘܕ *a spoilt child*, Pers.

مدبيس K. *to pant*, Arab.

مدبخيخ *to groan* = O.S. בְּהִנְהֵן?

مدبجيجة *to tear, worry* as an animal = نهش K., O.S.

مدبصيص *to be damp*, Pers. نم, cf. בְּצִצְנָה N.S. *damp*.

مدبصيص *to stammer, sob, hesitate*, from Arab. root *to croak*.

مدبسيس K. *to be loosed*, O.S. בְּהִפְשִׁיס *to be weak*, or *languid*, see (3).

مدبذبل *to beseech*, for مدبلبل = Heb. הִתְחַנֵּן.

مدبصبص *to dissolve, mortify* (as flesh), O.S. בְּהִפְשִׁיט, see also (15).

مدبذبغ *to tear, pull* (wool); cf. O.S. בְּהִפְשִׁיט *to make small*; see (15).

مدبيبي *to be hushed*, Arab. مصمص; no Mim prefixed.

مدبذبيذ *to chirp*, cf. O.S. and N.S. צְרְצִיר *a cricket*.

مدبدبدم *to cut into logs*, O.S. גֹּדֶם, cf. N.S. גְּדֵם *a log*.

مدبلبيل *to lighten*, U., *hasten*, Al., *get less*, K., *fight*, K.; O.S. גֹּל.

مدبكبيك *to cluck*, O.S. גְּגִיק. Cf. N.S. גְּגִי f. *clucking hen*.

مدبثبيثي or مدبثعثع *to break in pieces*, N.S. גְּזִי *to break, cut*, cf. Chald. and Heb. גָּזַר, and Heb. קוֹצֵץ *to cut*.

مدبكذبك *to tremble, shiver*, also in K. مدبعذبذ = גְּלֵג N.S. (Arab.).

مدبلذبذ K., or مدبشذس *to desire*, O.S. גְּלִי.

مدبلذبذ *to crawl*, O.S. גְּשִׁישׁ.

مدبخذخ K. (hard final Kap) *to boil* food, O.S. גְּחִיחַ *to soften*, p. 247.

مدبذبذ *to growl, purr*: in K. *to be angry* (in O.S. *make angry*); no second Mim.

ܡܕܗܦܟ *to be* or *make stiff*, as mud = Arab. رس.

ܡܕܟܟܟ *to flap the wings, brood, beat hard* as the heart, *pity, dangle*, O.S. ܟܟ.

ܡܕܒܒܟ *to shiver* intr. K., *bruise; have an abscess*, K.; O.S. ܒܒ.

ܡܕܬܬܟ *to hammer out* (O.S. Pa. *to make thin*), also in K. *to shiver*, p. 245 and above.

ܡܕܗܗܟ *to tremble, shiver*, O.S. ܗܗ.

ܡܕܫܫ K. *to feel faint*, O.S. ܫܫ. Also in N.S. *to crush*, = O.S. ܫܫ.

ܡܕܚܚ *to shake*, U., as Arab. Also in K. *to weave loosely*; ܡܕܚܠ *to sew loosely*, is perhaps the same word (both hard final Kap).

ܡܫܫ *to grope*. No Mim prefixed. Chald. מְשַׁשׁ.

ܡܕܡܡ *to feel faint; to throw down*, K. Heb. Qal, and Chald. Ethp'el *to be* or *make desolate*.

ܡܕܝܝ *to dangle, drawl, be languid* = Chald. שְׁלַשֵׁל *to let down*.

ܡܕܟܟ *to glide*, O.S. ܟܟ. So ܝܟܟ N.S. *glidingly*.

ܡܕܪܪ *to clatter, rattle*, O.S. ܪܪ *to break*.

ܡܕܥܥ *to smoke, cense*, O.S. ܥܥ.

See also the onomatopoetic verbs below (15) which are of the same form.

(3) A few correspond to O.S. ܗ verbs, as:

ܡܕܪܫ *to tread down*, O.S. ܪܫ, but Chald. also דֵּשׁ.

ܡܕܦܫ *to breathe hard*, O.S. ܦܫ *to blow*, see also (2).

ܡܕܙܕ *to fall* or *spout* as water, perhaps O.S. ܙܕ *to leap*. Cf. N.S. ܙܕܐ *a waterfall*, ܙܕܙ *noise of falling water*.

The verbs (all pronounced broad) ܡܒܕܒܕ *to roar* as an animal, or a fire, = O.S. ܒܕܒ (see 2), ܡܒܟܗܟܗ *to chew*, in K. *to gnash the teeth*, from ܟܚ *to chew*, N.S., O.S., and ܡܒܕܒܕ *to low* as buffaloes or camels, from O.S. ܒܕܒ *id.*, are similar.

(4) Some of these reduplicated verbs correspond to verbs ܟ or ܟܕ. Those which have ܕ are pronounced very broad: thus ܡܓܡܓܡ and ܡܓܡܓܡ are quite distinct in sound.

a. ܡܒܟܟ *to foam* = ܟܒܟ N.S. *id.*, cf. N.S. ܟܬܐ f. *foam*.

ܡܓܡܓ *to please* = ܨܒܐ N.S., O.S.

ܡܒܠܒܠ U. *to spoil* a child, perhaps connected with ܒܠܒ *a boy* (see 2) [or from ܡܒܠ § 47].

ܡܢܘܢ *to sob, whine,* ܢܘܚ Chald. *to chide, low* (oxen), *bleat.*

ܡܒܐܠ K. *to hang*, perh. for ܡܒܟܠ = O.S. ܗܟ. Another form is ܡܒܐܠ = O.S. ܗܒܙܒܙ *id.*

b. ܡܒܘܒ *to make a hole* = ܒܘ, N.S., O.S.

ܡܓܡܓ *to weep*, = O.S. ܒܟ, = ܡܒܟ K.

ܡܒ *to tear* clothes (also in K. *to weep*), perh. for ܡܒ, from ܒܠ *to split* (Arab.). Also ܡܒܒ.

ܡܒܠܒ K. *to lap* = N.S. ܠܒ Arab.

ܡܒܒ *to crack*, = ܒ, N.S., O.S.

ܡܒܒ or ܡܒܒ or ܡܒܒ *to cut up*, ܒ, N.S., O.S.

ܡܒܒ *to knock* = Chald. ܬܩܥ.

(5) Many quadriliterals are formed by repeating one or more letters of the root; as—مخبخبك *to grow*, see also (2), and مخبخبة *id.* (the latter also *to hang* in K.), = كبة Al., O.S.

مخبخبة *to dig*, خبك *to wear out*, N.S., O.S.

مخبخبة *to scatter* = Chald. בְּזַר by metath. Cf. مخبقبص below.

مخبكبكو *to abhor*, also مخبوبكو = مخبكبي K. (which in Arab. is *to deride*) = O.S. بكبي.

مخبخبكص *to grind coarse*, K. = كبص N.S., as O.S. Pa. In U. *to grow*, from كبصة *large*, § 77 (2).

مخبخبكك *to drag*, كبك *to draw*, N.S., O.S.

مخبخبكك *to scatter, squander* = Chald. דְּרַק.

مخبخبكك *to pine away*, O.S. كبك *to rub, wear.*

مخبلبلبل, also مخبي *to stare* = بلبل N.S. *id.*

مخبلبوبل U. *to fill* = N.S. بوبل.

مخبلبلبل *to dazzle*, Chald. זְלַק *to shine*, as O.S. Aph. In N.S. بلبل = *to stare.*

مخبلبلة *to be moved* by news, *to start* with fear, O.S. بلبلة.

مخبلبوس *to break out* as sores or leaves, O.S. بوس *to burst forth* as the sun (Castell). In Heb. also of leprosy, Qal.

مخبلبلة or مخبلبوبل *to scratch* = N.S. بلبلة or بوبل, O.S. بلبل.

مخبلبوط *to fall from a height*, as water, root بوط; in Heb. זָרַם *to inundate.* See also (2).

مخبكبيج *to undermine* by water, O.S. بكبج *to burrow*, cf. مخبكبة (6).

مخبذبيل *to gnaw*, from بذيل *to scrape*, as O.S., p. 234.

مخنيخ *to gnash* the teeth, O.S. نخر.

مخبيك *to delay*, O.S. ڤهنبك *to hesitate.*

مخدوف *to move*, from ڤدف *to beat up* (eggs), *to strike*, as O.S. Also in K. *to wink* = مخبكيك. See (2).

مخجيك *to knock about, shake*, hence *to bestir oneself;* root جك, as Chald. Hiph.

مخجيخ *to drag*, خيخ *to sweep, collect*, N.S., O.S.

مخفيف U. *to swell* = O.S. ڤهنفف, (نيف *to blow*, N.S., O.S.; in K. metaph. *to tell a lie*).

مخفيخ *to crumble*, for مخفدخ, = O.S. كدر and فدخ; see p. 269.

مخنيك or مخفيك *to stagger*, نيك *to fall*, N.S., O.S.

مخفدف *to wear out, tear* tr. = N.S. فدف, O.S. ڤهفدف *to be torn.*

مخفدوص *to scatter, take to pieces*, = فدص N.S., O.S. (but cf. O.S. فصوص *to scatter*). In K. مخفدف perhaps from فدد N.S., O.S. *to separate.*

مخسلس *to have spasms*, perhaps غلس *to chop*, K., O.S.

مخسسا *to examine*, perh. سوا *to see*, N.S., O.S.

مخسحل *to flow*, O.S. خل *to ooze*, § 45 *g.*

مخسحك *to smart*, O.S. غلك *to beat*, whence also مخفلك or مخكلك *to sob, beseech*, perh. from *beating the breast.*

مخفديد *to shake, mix up*, K. (in U. *to pick* raisins, *to crack* walnuts), from Arab. قرش *to collect.* Hence also perhaps مخفديو *to pack, gather up, economise*, in K. *to peel* walnuts.

مخسدا *to become weak*, in K. *to fear*, = O.S. دشا.

ܡܟܬܝܕ *to burn, be scalded, fine heavily,* = ܟܝܕ N.S., O.S.

ܡܟܬܙܐ K. *to eat the inside* (of an egg, etc.). So N.S. ܟܙܐ.

ܡܟܕܝ *to be languid, droop,* ܟܕܝ *to loose,* N.S., O.S.

ܡܟܕܝܒ *id.* = N.S. ܟܕܝܒ. Both also mean *to look downwards:* the latter also *to slip out of place;* and in K. *to fall from the hand,* and *to put out the eyes* (origin ?).

ܡܟܫܝܬ K. *to make neatly,* O.S. ܟܫܝ.

(6) Many are formed by the addition of an extraneous letter: as ܠ, e.g. ܡܟܕܠܟ K. or ܡܟܕܠܝܠ U. *to be numbed* with cold or pain, perh. from O.S. ܕܟ *to feel,* cf. N.S. ܟܠܝ *to be numb,* for ܟܝܠ, § 100.

ܡܟܕܘܠ *to fall over, die,* as a dying bird, perh. for ܡܟܕܘܠ, from ܕܠ *to fall,* [or for ܡܟܕܘܠ ? cf. N.S. ܟܕܘܠܟ f. *thick darkness,* O.S. ܐܬܟܕܘܠ *to become dark*].

ܡܟܠܟܝ *to remove* ruins, *clear out,* root ܠܟ (Chald. אִתְגְּלִיד *to be stripped off*).

ܡܟܕܘ *to starve* = ܟܕܘ N.S.

ܡܕܘܟܝ *to be late,* N.S. ܕܘܟ *late,* Persian (quinqueliteral).

ܡܟܫܟܝ *to dig* as a mole = O.S. ܫܟ. Cf. ܡܟܫܝܫ (5) and ܫܟܘ N.S. m. *a mole.*

ܡܟܕܝ *to surround,* by metath. from ܟܕ N.S. *to go round,* as O.S.

ܡܟܟܟ (rare) *to carry* = N.S. ܟܟ ?, § 46.

ܡܟܡܝ *to beseech* (in K. also *to mew*). Same root as N.S. ܡܡܟܝ *mediator,* Kurd. ?

ܡܕܝ (no Mim prefixed) *to prosper,* tr. *to thank,* N.S. ܡܕܬܐ f. *thanks,* Arab. منت *benefit.*

ܡܦܨܦܨ *to cut to pieces, crumble* = Arab. فرز, cf. N.S. ܦܨܦܘܨܐ Al. *a crumb.*

ܡܦܨܡܨ *to understand*, from ܦܨܨ N.S., O.S. *to cut*, cf. ܡܫܡܫ ܒܝ ܦܨܨ, § 75, p. 200.

ܡܥܘܥܝ *to howl, yelp, whine*, and metaph. *to beseech*, O.S. Pa. ܥܘܥܝ *to chatter* as birds, Chald. *to cry.*

ܡܩܩܒ *to howl*, in K. *to coo;* cf. Chald. קוק *pelican*, קקוא *croaking.*

ܡܦܠܟܟ Ti. or ܡܦܠܟܛ *to roll over*, cf. ܦܠܟ *to turn, turn aside?*

ܡܟܟܒ or ܡܟܠܒ K. *to bring* ewes *to be milked*, O.S. ܟܠܒ *to call?* or cf. O.S. ܟܟܒܐ *a shepherd's crook, a rod.*

ܡܟܠܒ U. *to run mad* (also *to starve*), perh. Chald. ܫܠܛ *to make an onslaught* (or O.S. ܟܠܒ *to be foolish*).

(7) ت, as ܡܟܝܒܠ *to drink too much*, or in U. *to drink quickly*, perh. O.S. ܒܛܠ *to purge.*

ܡܟܠܡ *to chew* = ܟܡ N.S., O.S.

ܡܟܡܡܕ K. *to nail*, § 110 *c*, Chald. ܣܡܪ.

ܡܙܘܟܠ U. *to tear* (clothes) = ܡܙܘܝ above (4).

(7ª) ك, as ܡܒܘܝܟ *to injure*, perhaps from O.S. ܒܡܙܐ (pron. ܒܘܙܐ) *shame, injury?*

(7ᵇ) ط, as ܡܛܛܕ K. *to feel slightly ill*, O.S. ܛܟ *to feel?*

(8) ظ, as ܡܟܝܡܕ K. *to glean*, = ܡܟܝܕ N.S. as O.S. P'al, Pa.

ܡܟܝܡܒ *to hiccough, eructate*, O.S. ܟܒ *to be in pain*, Aph. *to vomit.*

ܡܙܕܘ Q. *to roll* dough = ܡܙܕ U., cf. N.S. ܙܘܕܢܐ m. *a roller.*

ܡܙܥܘܪ (pron. ܥ = ܗ) *to make small*, see ܙܥܘܪ § 46; cf. § 110.

ܡܒܥܐ U., § 47, *to seek* = ܒܥܐ, § 46.

ܡܟܣܦ Al. *to whisper* = ܡܟܣܝ K., perh. ܟܣܐ *to hide*, N.S., O.S. Cf. ܟܣܝܬܐ N.S. *suspicion*.

ܡܦܬܚ U. *to gape* = ܦܬܚ N.S., as O.S. P'al.

ܡܨܝܚ U., § 47, *to revile* = ܨܝܚ N.S., as O.S. Pa.

(8ᵃ) ـ, as ܡܣܒܪ K. Al. as O.S. *to be patient*, cf. O.S. ܣܒܪ *to expect*.

(9) ـ, as ܡܚܝܛ *to sew coarsely*, perh. O.S. ܚܛ *to join*.

ܡܚܕܐ K. *to intertwine*, from N.S. ܚܕܐ U. *to tie a knot* (by metathesis) = O.S. ܥܩܕ = ܥܕܐ K. Same as ܡܥܩܠ, see (10).

ܡܟܟܝ = ܡܟܟܝ (10) *to be lame*.

ܡܦܫ *to grope*, from N.S. ܦܫ Al., which also appears in ܡܦܘܫ, see (14).

ܡܦܣܝ = N.S. ܦܣܐ *to step*, as O.S.

ܡܣܒܟ *to tangle*, see ܡܚܕܐ above.

ܡܟܟ *to beat* = O.S. ܟܬܫ. Also ܡܟܬܟ in N.S., see (12).

ܡܟܟ, see above (6).

ܡܫܣܝ Al., see ܡܫܣܝ (10).

ܡܫܟܝ U. *to have a sore eye* = N.S. ܫܝܐ K. or ܫܝܐ K.

To these we may add from the first conjugation: ܝܗܒ *to give* = O.S. ܝܗܒ; and ܢܨܒ for ܢܨܒ *to snatch* = O.S. ܢܨܒ; and perhaps ܢܦܩ, § 46.

(9[a]) ת. ܡܒܒܕܒܕ *to wallow* = N.S. ܡܒܒܕ (cf. ܒܒ O.S.) § 114, and above (2).

ܡܓܓܕܓ *to roll up* = ܓܕ N.S., O.S.

(10) ם. These are very numerous, especially in Urmi.

ܡܒܒܨ U. = ܨ K. Al. *to shine*, O.S.

ܡܒܒ *to fatten*, cf. ܒܕ *well fed*, N.S. Arab.

ܡܒܨܨ *to print*, cf. N.S. ܨܨ f. *a printing press*; also ܨ ܨܨ p. 205.

ܡܒܕ *to bud*, cf. N.S. ܕ *a flower*.

ܡܒ K. (= ܡ U.) *to be dizzy* = ܡܒ (2).

ܡܒ = N.S. ܒ (ב) *to fall in* as a roof, Kurd.

ܡܒ *to rust*, cf. N.S. ܒ U. or ܒ K. m. *rust*, Kurd.

ܡܒ = O.S. ܒ *to have leprosy*.

ܡܒ K. *to be discoloured*, from ܒ N.S. *to be dirty*?

ܡܒ *to solidify* = ܒ O.S.

ܡ *to be mad*, cf. O.S. and N.S. ܡ m. *a devil*.

ܡ *to protect*, cf. N.S. ܡ f. *a protection, shield*, § 82 (7).

ܡ *to weep* = ܡ K., as O.S. P'al, Pa., see (4) *b*.

ܡ *to wound*, cf. N.S. ܡ f. *a wound*, U. (Arab.).

ܡ *to be late*, see (6) above.

ܡ U. *to subdue*, cf. N.S. ܡ *subject*.

ܡ *to litter*, also *to dung* a garden (ו = ھ Tkh.) = K. ܡ as O.S. Pa.

ܡܲܚܫܲܚ U. = ܡܲܚܫܚ K. *to put milk* or *butter in food* during a fast, §§ 39, 108 c (O.S. ܫܚ *to defile*, as Chald.).

ܡܲܚܫܲܝ U. *to make brave* (rare). Cf. N.S. ܫܝ *to be bold*, K. Al., and ܫܲܝ *bold*, or in Al. = *difficult*.

ܡܲܚܕܲܩ *to cast the evil eye*, and in K. *to wonder*, perh. O.S. ܕܩ *to watch carefully*.

ܡܲܚܕܲܝ U. (ه = ه) *to lessen*. See ܡܲܚܕܲܐ (8).

ܡܲܚܟܲܐ K. *to put meat in food* during a fast, cf. O.S. ܟܐ *to be foul, to smell bad* as meat.

ܡܲܚܕܲܪ *to be strong*, from N.S. ܕܪ m. *strength* (Turk.).

ܡܲܚܕܲܝ *to be yellow, have jaundice*, from N.S. ܕܲܝ *yellow*.

ܡܲܚܫܲܟ U. *to be cold* = ܡܫܟ N.S. U. But in Al. ܡܫܲܟ = *to spoil* tr., as O.S.

ܡܲܚܫܲܟ U. *to become dark* = ܫܟ N.S. (Chald. *to be hid*), by metathesis. Cf. O.S. and N.S. ܣܡܘܟܐ m. *darkness*.

ܡܲܚܫܲܕ *to bewitch* = ܡܫܕ N.S., as O.S. Pa.

ܡܲܚܫܲܒ *to reckon* = ܫܒ as O.S. For the ث cf. ܣܡܒܬܐ O.S. *account*.

ܡܲܚܟܲܐ *to be dirty* as the eyes = ܡܟܐ K. as O.S. P'al.

ܡܲܚܕܲܐ *to be leafy*, cf. O.S. and N.S. ܦܲܕܐ m. *a leaf*.

ܡܲܚܒܲܕ U. *to be* or *make heavy* = ܒܕ K. Al. as O.S.

ܡܲܚܓܲܕ U. *to veil*, cf. N.S. ܓܕܐ m. *a Mussulman woman's overall*, also *a tent*, Turk.

ܡܲܚܓܲܓ *to jingle, clank*, cf. N.S. ܓܓ m. *a cymbal*.

ܡܲܚܓܲܠ *to defile*, cf. N.S. ܓܠ *unclean*, Turk.

ܡܓܕܪ or ܡܓܕܝ *to make a hedge*, cf. N.S. ܓܕܐ *a hedge*, Kurd. also *to be leafy, to be crowded*, for ܡܟܕܝ.

ܡܓܕܡ *to pity*, cf. N.S. ܓܕܡ *pitiful*.

ܡܓܕܗ *to tangle*, N.S. ܓܗ *to tie*, see ܡܓܕܗ above (9).

ܡܟܝ *to be lame*, Pers., cf. ܟܝܟ Tkh. *lame, maimed*.

ܡܢܓܪ *to be a stranger* = O.S. ܢܓܪ. Cf. O.S. and N.S. ܡܓܪܐ *a stranger*.

ܡܟܕܟ U. *to saddle* = ܡܟܕܟ N.S. Cf. O.S. and N.S. ܟܕܟܐ *a saddle*.

ܡܥܒ *to cloud over*, cf. O.S. and N.S. ܥܒܐ *a cloud*.

ܡܟܝܠ U. *to be* or *make wise*, cf. N.S. ܟܝܠ K. = ܟܝܠܙܐ U. *wise*, Pers.

ܡܥܝ *to be old* = ܥܝ K. as O.S.

ܡܦܚ *to go bad* as gum, perh. O.S. ܦܚ *to be doubtful, tepid*.

ܡܦܙ U. = ܡܦܙ K. *to make a floor*, N.S. ܦܙ *a floor*, Arab.

ܡܦܥ U. *to grieve*, tr., ܦܥ N.S. *to be sorry*, Turk.

ܡܨܝ *to clear up*, from N.S. ܨܦܐ *fine weather*, Arab.

ܡܟܣ K. *to chop* = ܟܣ K., as O.S.

ܡܩܪ *to be hunchbacked*, and in U. *to arch*, = N.S. ܩܪ *to arch*, (cf. N.S. ܩܪܐ *an arch*, ܡܩܪ *hunchbacked*, p. 58), O.S. ܩܪ *to tie in a knot*.

ܡܩܗ *to tie* K. = N.S. ܩܗ K., = O.S. ܩܪ as above. In U. *to bend, stretch oneself, to push back*, perhaps O.S. ܩܪ *to delay*.

ܡܩܪܒ U. *to approach* = ܩܪܒ N.S. as O.S., cf. ܩܪܒ *near*.

ܡܥܩܦ *to sting* (nettles), *shrink back*, perh. N.S. ܩܦ *to be angry.*

ܡܥܕܙ *to make bold* (no Mim prefixed), cf. N.S. ܙܕܝ *bold*, Pers.

ܡܙܕܒܢ U. *to colour*, tr., cf. N.S. ܙܒܢ *colour*, Turk.

ܡܙܒܢ U. *to entice* = ܡܥܕܠ N.S. as O.S. Pa.

ܡܥܫܚ *to blacken* = O.S. ܫܚ.

ܡܥܫܚ *to make dirty, blight*, also in U. metaph. *to reject food*, cf. N.S. ܫܚ *blight*, ܫܚܢ *dirty*, O.S. ܫܚ *to rust*, rare in P'al.

ܡܥܓܢ K. *to madden*, cf. O.S. and N.S. ܓܢ *a devil.* In U. ܡܓܢ.

ܡܥܡܕ *to blacken* with smoke = ܡܥܡܕ K., cf. O.S. ܡܕ *smoke.*

ܡܥܟܒ *to be beautiful*, cf. O.S. and N.S. ܟܒ *beautiful.*

ܡܥܡܨ (ܠ Al.) *to consider*, O.S. ܡܨ *to define.*

ܡܙܕܢ U. *to smear with fat*, O.S. and N.S. ܕܢ *fat.*

ܡܥܕܢ *to be pale* or *lean* from illness = Chald. ܕܢ.

(11) ܐ. A few verbs forming what may be called the Saph'el conjugation.

ܡܙܫܬ U. *to visit*, O.S. ܫܬ *to associate with.*

ܡܐܡܕܡ *to wander about, search for food, scent*, Arab. مسك *to wander.*

ܡܐܡܕ *to shiver, totter* = ܕ N.S. from Arab. Also *to make a kalendar*, K., from O.S. and N.S. ܡܕ *a kalendar.*

ܡܐܡܕ Al. *to hasten*, as O.S.

ܡܐܡܕ *to conjugate, decline* (nouns), as O.S., lit. *to branch out.*

(12) ס.—מְחַכְּמִיד *to stir* = N.S. כְּמִיד K., cf. כַּפְכֹּפֶת *a spoon* O.S. and N.S.

מְחַכְּמִיד *to take in the hand, crunch* = כַּמִּיד N.S. (Chald. *to bend, curve*).

מְחַכְּמִיף *to rock*, O.S. Pa'el כְּפִיף *to shake*.

מַחְכְּמִיד U. for מְחַכְּמִיד below.

מְחַכְּמִיד K. *to throw down* = Chald. הַדַּר as Heb. Qal.

מְחַכְּמִיד *to joke, play boisterously, beat up eggs:* root חכם, in Arab. *to break*.

מְחַכְּמִיד, also מְחַכְּמִיד K. and מְחַכְּמִיד K. *to ring, clink, tick*, cf. O.S. מִכְמֶכֶת *ringing*, מִכְמָךְ *bell*.

מְחַכְּמִיד K. *to swell*, perh. from N.S. מְכִיד *to fill full*.

מְחַכְּמִיד *to clasp, button* = N.S. מְכִיד (in which pron. ת as ך) *to hug*, Chald. חַבַּק as Heb., cf. O.S. מַכְמֶכֶת *a hug*.

מַחְכְּמִיד U. *to search*, see מְחַכְּמִיד below; also *to mix up* (cf. N.S. מְכִיד *to enclose, include*, as O.S.).

מְחַכְּמִיד *to push*, or by metathesis מְחַכְּמִיד, cf. N.S. מְכִיד *to be overturned* as a house, perh. O.S. מְכִיד *to invert*.

מַחְכְּמִיד U. *to hug* = מְחַכְּמִיד nearly. See also (16).

מְחַכְּמִיד K. *to search carelessly* (in U. מְכִיד). [Qy. Heb. חָפַשׂ *to search*, שׂ = ס? In Chald. *to dig*.] Also מְחַכְּמִיד K.

מְחַכְּמִיד *to knock down, die, fall suddenly*, O.S. מְכִיד *to kill, wound, bruise*.

מְחַכְּמִיד = מְחַכְּמִיד (10). See also (16).

מְחַכְּמִיד *to wither* = N.S. כְּמִיד = מְכִיד O.S.

ܡܒܕܟ *to gather up, carry off* (as floods). So ܡܚܟ (which is also *to hem*). [In K. ܟܟ, first conj., is used of stray cattle, *to return of their own accord.*] Qy. Heb. הִכְפִּישׁ *to overthrow, immerse,* or O.S. ܟܒ (so N.S. ܟܟ) *to thrust in, compress?* In K. ܡܒܕܟ, ܡܫܟ § 119.

ܡܒܕܒ K. *to crack* = N.S. ܦܒ as O.S.

ܡܒܕܗ *to twist, wind* = N.S. ܦܗ as O.S. Pa.

ܡܒܕܟ K., see ܡܒܟ above (9).

ܡܒܕܫ K. *to make a clatter,* O.S. ܫܫ *noise of flint and steel struck together.* Also in K. *to be old,* (perhaps O.S. ܫܫ *to make bald*); in U. *to be an orphan,* and *to trample.*

ܡܒܕܗ *to roll up,* perhaps O.S. ܫܟ *to go round.*

ܡܒܕܡ *to smash, crumple,* cf. N.S. ܦܡ *to crush,* O.S. and N.S. ܦܫ *flour.*

ܡܒܕܡܗ *to have colic* (*to have an internal strain*), and ܡܒܕܡܚ or ܡܒܕܡܟ or ܡܒܕܡ *to wrinkle, crumple,* O.S. ܫܒܗ *to be wrinkled* or *strained.* So N.S., O.S. ܦܡܗ *to squeeze, twist, strain* (O.S. Ethp'el *to be wrinkled*), ܦܡܚ *to pinch.*

ܡܒܕܘ *to crouch.* So N.S. ܦܘ or ܟܘ or ܢܘ § 120.

ܡܒܕܙ Tkh. *to gather up, gather* (a dress), O.S. ܙܗܒ *to be gathered.*

ܡܒܕܦ *to buffet,* O.S. ܫܦ.

ܡܒܕܫ *to beat,* O.S. ܫܫ. Also ܡܒܟܫ in N.S., see (9).

ܡܒܕܪ or ܡܒܕܪ *to crack,* perhaps O.S. ܫܪ *to break.*

ܡܒܕܫ K. or ܡܒܕܫ U. *to break,* O.S. ܫܒ.

ܡܰܟܰܟܕܶܢ U. *to be crowded;* cf. N.S. ܟܰܟܕܶܢ *crowded*, adj.

ܡܰܕܰܕܟܶܐ *to trim* a candle; perhaps O.S. ܕܟܶܐ *to repress.*

ܡܰܕܰܕܒܶܠ *to stumble*, O.S. ܕܒܰܠܒܶܠ.

(13) ܫ. The old Shaph'el conjugation.

ܡܶܫܬܰܒܕܰ Ti. or ܡܶܫܰܬܒܕܰ Ti. or ܡܰܫܬܰܒܕܰ U. *to be proud*, from Shaph'el and Eshtaph'al; root ܒܕܰ, O.S. ܫܒܰܕ and ܫܰܒܕܰ.

ܡܶܫܠܶܟ O.S. *to change;* root ܫܠܟ. Also by metathesis ܡܶܫܬܶܠ.

ܡܶܫܟܰܕ *to oppress, strike;* O.S. ܫܒܰܕ *to subdue*, root ܒܕܕ.

ܡܶܫܕܶܫ *to sprawl*, root ܫܕܫ (Chald. ܫܰܪܰܚ *to be tired;* Arab. *to prostrate*).

ܡܶܫܰܬܡܶܠ Al. *to be fulfilled.* So O.S.; root ܡܠܐ.

We may perhaps add ܡܶܫܰܬܚܶܐ K. *to plane*, from N.S. ܬܚܳܐ *a plane*, § 75, p. 207.

(14) ܗ. ܡܶܫܟܶܗ or ܡܶܫܟܰܗ *to pant*, see ܡܶܫܟܶܐ above (2).

ܡܶܫܦܶܪ *to crumble*, so Az. O.S. ܦܪܪ *to rub*, N.S. ܦܶܪܦܽܘܫܳܐ *a crumb* (also ܦܶܪܦܽܘܬܳܐ, and in Al. ܦܶܪܦܽܘܢܳܐ), see p. 259. In O.S. ܫܰܒܦܪܪ is *to doubt, to be anxious.*

Also what may be called the Taph'el conjugation.

ܡܰܕܒܶܪ for ܡܰܕܒܶܪ *to govern*, or *provide for* (esp. with food), O.S. ܕܒܪ. Cf. N.S. ܡܰܕܒܽܘܪܳܐ or ܡܰܕܒܽܘܪܬܳܐ f. *counsel, guidance.*

ܡܰܬܢܰܓܰܣ *to be unclean*, root ܢܓܣ, Arab.

ܡܰܬܠܶܡܕ O.S. *to make disciples;* in K. *to torment.* O.S. ܠܡܕ *to teach.*

ܡܢܢܚܐ *to shake the head*, U., *tug at*, K.; N.S. ܢܚܐ *to take by force, shake the head, fall as leaves.* So O.S. ܡܚܐ, ܢܚܐ.

ܡܢܢܚܬ K. *to snatch, gnaw* = ܢܚܬ, N.S., O.S.

ܡܢܢܝܠܦ *to educate, punish*, Arab.; O.S. has ܒܝܠܦ *to be a young man, grow up*, § 37.

ܡܢܢܩܛܐ Al. *to think* = N.S. ܡܩܛܐ. The N.S. ܩܛܐ K. Al. *to stop, hinder*, is O.S. ܩܛܐ *to constrain.*

ܡܢܒܥܬ *to search*, Arab., = N.S. ܒܥܬ Al. *id.* So ܡܒܠܚܬ, ܡܒܙܚܬ.

ܡܢܙܝ or ܡܢܠܝ U. *to pant*; perh. לָחַץ Heb. *to compress.*

ܡܢܙܚ K. *to be boiled to rags, be angry.* O.S. ܙܚ *to boil* (often metaphorically, with love, anger, etc.).

ܡܢܙܚܐ *to tear*, for ܡܢܚܐ, from N.S. ܢܚܐ *to snatch.*

(15) Many verbs are onomatopoetic: as—

ܡܒܒܒܒ O.S. *to bubble.*

ܡܟܟܟܟ or ܡܟܟܟܟ *to crawl.*

ܡܟܡܟ *to hum, moan.*

ܡܟܙܟ *to growl, roar, thunder*, and in K. *to coo*, see ܡܒܙܙܬ.

ܡܟܙܟ *to rattle, creak*; in K. *to crackle, growl.*

ܡܙܟܟ *to trot*, cf. N.S. ܟܟ *trotting.*

ܡܙܙܙ or ܡܙܙܬ K. *to stutter*; the latter in U. *to bleed* (2).

ܡܙܙ *to buzz.*

ܡܙܠܠ *to wail*, cf. O.S. ܙܠܙܠ *a howling.*

ܡܙܙ *to whiz* as an arrow, *rattle.*

ܡܦܘܫܫ *to squeak* as a mouse.

ܡܦܘܥܥ *to whine.*

ܡܦܘܛܛ *to whine.*

ܡܦܘܙܙ *to whirr.*

ܡܦܘܟܟ *to whip, beat,* in U. *to swell.*

ܡܦܘܫܫ *to breathe hard.* So N.S. ܫܦܝܫܐ *one who breathes hard.*

ܡܦܘܕܕ *to snore, gargle, purl, flow* as tears, Arab.

ܡܦܘܒܒ *to twang, buzz, hum, croon.*

ܡܦܘܨܨ *to chirp, squeak.*

ܡܦܘܟܟ *to tick, click, creak.*

ܡܦܘܡܡ *to call* as a goat to its kids. See (2) above.

ܡܦܘܚܚ *to tingle.*

ܡܦܘܫܫ K. *to squeak* as a mouse.

ܡܦܘܚܚ *to hiss, breathe hard,* rare in U.

ܡܦܘܟܟ or ܡܦܘܟܟܐ *to chirp.* See also (2).

ܡܦܘܩܩ *to knock stones together, crackle,* K., *chatter* (teeth) U., *flicker,* Al., *to quack, quarrel, talk idly.*

ܡܦܘܙܙ *to tickle.*

ܡܦܘܙܙ *to giggle, to purl.* See also (2).

ܡܦܘܨܨ *to chirp, cry out, creak, scream;* also *to clean cotton,* cf. N.S. ܨܘܨܝܬܐ f. *cotton cleaner.*

ܡܦܘܟܟ (so O.S. ܫܟ Gen. xv. 11) *to cry 'kish'* (to scare away birds or set dogs on to fight).

ܡܦܘܠܠ *to munch, mumble,* cf. N.S. ܟܠܠܐ m. *a mumbler.*

ܡܦܫܦܘܫ *to hiss, scream.*

ܡܦܘܘܝ or ܡܦܘܝ *to bleat, moo.*

ܡܦܫܦܫ U. or ܡܦܫܝܫ or ܡܦܫܫ or ܡܦܫܦܐ *to whisper;* cf. ܫܝܫܝܬܐ *whispering.* See also (2).

ܡܦܝܫ *to hiss* U., *snore* U., *whistle* K.

ܡܦܙܙ (pron. thin) *to spin* a top, *brandish, bleat;* (pron. full) *to snort.*

ܡܦܣܣ *to cackle;* and in U. *to shake* in singing.

ܡܦܪܪ *to thunder,* and ܡܦܪܪܪ K. *to rumble, crash* (the latter in U. *to be downhearted*), cf. ܡܦܟܟ.

ܡܦܦ *to caw, croak, bubble* as a water pipe; in K. *to crack, quarrel.*

ܡܦܫܫ *to pelt* as rain; in U. *to bubble.* Cf. ܫܝܫܫ *raining heavily.*

ܡܦܢܢ *to speak through the nose;* cf. ܐܦܢܢ *speaking nasally.*

ܡܦܚ *to spit,* as rain.

ܡܦܩ *to stamp, patter, beat.*

ܡܦܛ (pron. thin) *to tick, click.* See (4) *b.*

ܡܦܚ *to be hoarse.* See (14).

(16) Some verbs are taken direct from foreign languages or from some other N.S. word of foreign origin, and cannot be classified as above, as:—

ܡܦܚ *to be shy,* N.S. ܚܫ *denial* (Turk.).

ܡܦܟܟ K. *to be dazzled,* N.S. ܫܟܟ m. *spark.* (Also ܡܦܟܝ *to be dazzled, to break* as clouds.)

ܡܟܬܟܕ *to crown*, N.S. ܟܘܟܕ m. *a crown*.

ܡܟܬܡܡ *to be bold, not to stand on ceremony*, N.S. ܟܡܡ *familiar, friendly*.

ܡܕܬܟܬ *to be double-minded*, in U.; hence metaph. *to be much patched*, Pers.

ܡܕܬܡܕܟ *to peck*, N.S. ܕܡܕܘܟ m. *a beak*.

ܡܕܕܡ *to apply medicines, to poison*, N.S. ܕܕܡܢ m. *medicine*, Pers. (also borrowed in O.S.).

ܡܕܪܡܘܪ *to speak*, rare in K., N.S. ܡܡܘܡܐ f. *word* [Kurd. *ham* (together), *zeman* (tongue), Nöld. App. I.].

ܡܕܬܡܕ K. *to trouble*, N.S. ܡܬܡܐ f. *trouble*, Turk.

ܡܕܬܟܕ *to be sulky, swagger*, Arab. زنل. Hence also perh. ܡܟܟܟܕ *to boast*.

ܡܟܟܟ *to arm*, Kurd., cf. N.S. ܟܢ m. *armour*.

ܡܟܟܟ, also ܡܟܟܟ *to beat, birch, have weals*, N.S. ܟܟܡܐ f. *a weal*.

ܡܟܡܡܕ *to have a bad smell*, N.S. ܕܡܕܘܕ f. *stench*. So perhaps ܡܟܡܡ *to soil*, otherwise ܡܟܟ and ܡܟܕ.

ܡܟܟܟ U. *to be curved, bent*, N.S. ܟܟܟ m. *fork, fish-hook*, Turk.

ܡܟܟܟ *to tear* with the claws, N.S. ܟܟܟ m. *rag*, Kurd. Hence also perh. ܡܟܟ, and ܡܟܟ *to tear*. See also (12).

ܡܟܟ *to swing*, N.S. ܟܟܘ f. *a swing*.

ܡܟܟ U. *to veil*, N.S. ܟܢ m. *a veil*, Kurd. [or ܟܢ].

ܟܟ *to rake* (no Mim prefixed), N.S. ܟܟ m. *a rake*.

ܡܬܦܘܠܓ *to reconcile, be reconciled,* N.S. ܦܘܠܓ and ܦܘܠܓܢ *reconciled.*

ܡܬܦܫܚ *to descend* from father to son, N.S. ܦܫܚ m. *a descendant.*

ܡܬܦܕܗܡ *to stun,* N.S. ܦܕܗܡ and ܦܕܗܡܬ *stunned,* Turk.

ܡܬܨܘܡ K. *to fast,* Kurd.

ܡܬܟܠܟ (hard Kap) *to stammer,* N.S. ܟܠܟ *stammering,* adj., Turk. Perhaps ܡܬܟܫܟ (hard Kap) *to shrink back, to slip from the hand,* is connected with it.

ܡܰܟܕܡ U., ܡܬܟܕܡ K. with Pthakha sound, *to dam,* N.S. ܟܕܡ f. *a dam,* Turk.

ܡܰܟܙܩ U., ܡܬܟܙܩ K., or by metath. ܡܬܟܩܙ K. *to wedge in,* N.S. ܟܙܩ m. *a wedge.*

ܡܬܥܕܠ *to make to stand up, to stand firm, to hang the head,* N.S. ܥܕܠ m. *a chair,* rare; Turk.

ܡܬܓܪܕ (or ܫ U.) *to dare,* Kurd.

ܛܡܐ, no Mim prefixed, *to defile, to die a natural death* as cattle, N.S. ܡܛܝܐ *unclean,* Turk.

ܡܬܚܡܕ *to covet* (= ܡܬܚܫܩ Al.) Pers. Kurd. Arab.

ܡܬܝܕܥ K. Pthakha sound, *to acquaint, know,* N.S. ܝܕܥ K. *acquainted,* Kurd.

ܡܬܥܪܒ Tkh. *to be a sojourner,* N.S. ܥܪܒ m. *a sojourner,* Arab.

ܡܰܟܣܠ U. *to be lasy,* N.S. ܟܣܠ *lasy,* Turk.

ܡܬܬܪܓܡ *to interpret,* cf. N.S. ܬܪܓܡ m. *dragoman,* Arab.

(17) The following from O.S. and Chald. words or roots cannot be classified with the above list:

ܡܙܕܘܙ *to be cheap*, N.S. ܙܕܘܙ *cheap*, O.S. ܙܕܘܙ *cheapness of corn.*

ܡܙܕܘܓܠ O.S. *to be* or *make a widow* or *widower.*

ܡܟܟܝܟ *to coo, prattle, crow*, O.S. ܟܟܝܟ *prattling.*

ܡܟܒܕܕ (pron. ܟ = ܓ) Chald. ܓܒܕܕ *to roll*; also in K. *to tilt up.* Cf. O.S. ܓܒܕܘܕܐ *ball.*

ܡܕܙܕܝܟܠ K. *to oppose* = O.S. ܙܟܝܒ, N.S. ܙܕܡܒܓܠ *against* (hybrid word?), see § 69.

ܡܕܡܡܝ O.S. *to believe*, § 83 D. *a.*

ܡܙܟܣܘ *to disturb, annoy*, O.S. ܙܟܣܘ *to shorten*; cf. O.S. ܡܙܟܣܘܬܐ *disturbance.*

ܡܒܙܕܝܓ U. *to eat quickly*, possibly from ܡܟܟܕܡܬܐ *supper*, § 16, ii. *g.* See also (12).

ܡܒܟܙܝܟ O.S. *to murmur.*

ܙܡܡ O.S., no Mim prefixed, *to be poor, to impoverish*, cf. ܡܡܡܟܬܐ O.S., N.S. *poor.* [Also caus. of ܫܟܟ, and = *to hush.*]

ܡܒܙܕܝܠ *to delay*, O.S. *to involve, twist*; cf. O.S., N.S. ܡܙܕܬܟܠ *delay*, § 76.

ܡܒܙܕܝ O.S. *to rinse.*

ܡܒܕܒܝܟ K. *to butt, to be old*; both perh. from ܒܕܒܟܐ *skull*, O.S., N.S.

ܡܒܥܠ *to have worms*, see § 47.

ܡܒܙܟ O.S. = ܡܒܙܟ (16).

ܡܒܙܡ O.S. *to supply.*

(18) The following are of uncertain derivation: ܡܒܒܙ *to hang*

(see 5); ܡܥܝܩܐ *to torment*, cf. ܥܝܩܐ, § 76; ܡܡܘܬܐ *to die*, of dogs and bad men; ܡܬܪܥܝܐ *to hesitate*; ܡܪܗܛܐ *to neigh*; ܡܬܪܥܐ (Sp. ܡܥܪ) *to be muddy* or *broken*; ܡܬܡܛܐ *to be damp*; ܡܬܒܘܕ *to swagger, to raise the feathers*, as a bird; ܡܚܠܛܐ *to baste*; ܡܚܠܚܠ *to beat gently* (see 16); ܡܚܠܚܐ K. or ܡܚܠܚܠ *to sob, pant*; ܡܚܡܛܐ *to throw, expel*; ܡܚܢܩ *to hang*, tr.; ܡܚܪܚܪ Al. *to roar*; ܡܚܪܐ *to roar*, as a fire; ܡܟܠܟܠ U. *to deceive*; ܡܬܪܚܩ *to toss in bed*, as a sick man; ܡܦܣܩ K. *to graft, vaccinate*; ܡܦܩܩ *to hit out right and left, to lay waste*; ܡܦܩܝ *to smile*, K., *to be crisp*, as snow, U.; ܡܬܪܩܩ K. *to clatter*; ܡܬܡܡ *to be dirty* or *musty*; ܡܬܪܩܩ *to gather* flowers; ܡܬܪܩܩ K. *to roll*; ܡܗܗܐ U. *to sob*; ܡܗܗܝ *to whine*; ܡܗܪܪ *to tingle*; ܡܗܪܩ *to tack, sew loosely, to be pitted with smallpox*.

(B) *First Conjugation quadriliterals.*

A few verbs of the first Conjugation are quadriliteral; in most cases ܝ or ܘ has been inserted owing to the second radical being weak. Such are ܨܒܐ *to wish*, ܒܥܐ *to bleat*, ܥܝܦ *to be tired*, ܛܘܚ *to cement*, ܝܗܒ *to give*, and the rest; see § 46. In the last case the ܠ is perhaps due to the frequency with which the preposition ܠ *to*, follows this verb.

(C) *Quinqueliterals.*

These are conjugated like the second conjugation quadriliterals. Such are ܡܓܪܓܪ K. or ܡܓܪܓܪ K. *to be late*, ܡܙܕܒܠ K. *to oppose*, ܡܙܥܘܪ U. *to lessen* (ܥ like ܥ as in ܙܥܘܪ *little*). For ܡܥܡܝܩ, ܡܥܡܡ, see § 30.

(D) *Triliterals.*

Some triliterals are formed by the omission or addition of a letter. Thus:

a. By omitting ـب from quadriliterals; as مَكْبَتِ U. *to be dizzy, to interrupt*, from مكبتب K. (Kurdish) = مكبتبت; مَرْوِمِ U. *to believe* (مَرْوِمِ Sal.), from مرْومِ K., O.S. [root رْوِمِ, the O.S. Aph. being irregularly مْرِومِ. We have also in N.S. مْرُومِ *to be peaceful or tame* K., *to entrust* Al.]; مَجْنِ U. *to madden*, from مجْنِ K. [cf. O.S. and N.S. جِنِّي *a devil*]; مجْنِي *to tame*, from جِنْ *peace*, O.S., N.S. Cf. the noun جَنَّ U. *a chimney* or *vent*, also جَنَّ or جِنَّ U. K., lit. *a little eye.*

b. By adding ـد, as كُلِدِ *to be numb*, perhaps for كُلِدِ, from O.S. كُلِ *to feel*, cf. مْذُلِدِ U. or مْذُلِدِ K. *to be numb;* and several in the second conjugation as مَكْبَتِ (above), مَرْوِكِ U. *to air before the fire* = مرْوِكِ K., cf. N.S. مْوِكِ *steam, vapour;* مْسِلِ *to strengthen*, O.S. سِيلِ, cf. N.S. and O.S. سِلِ *strength;* مْكِبِ *to encourage* = O.S. كِبِ, cf. N.S. and O.S. كِبِ *heart;* مْكِبِ *to stain, blot*, Chald. לכך, cf. N.S. كِبِ *a stain* (Turk.). For نْجِلِ see above A (9).

c. From O.S. passives by taking in ـه or ـح of the passive prefix. We thus perhaps have وْجِدِ *to fear*, O.S. root وِدِ *to be moved or agitated* (so Al. وْجِدِ); هْجِ *to be numb*, qy. from هْجِرِ formed from جِرِ *a stone;* هْجِدِ *to come to oneself* (after a faint), *to awake* = هْجِهْجِدِ.

Hence also perhaps the reason why ڕ of ڤڕڤڈ is pronounced ڍ, the influence of O.S. ڤڕڤڕڤڈ being felt. [Nöld. § 96.]

d. Several causatives are triliteral, owing to one of the letters of the root being weak and having dropped out. See § 45 *b*, *c*.

VOWELS AND CONSONANTS.

§ 84. *Rules for Aspiration in Syriac words.* ڈڤڤڤڈ ڤڤڤڤڈ

These are taken from Bar Zu'bi's grammar; but those only are given which affect N.S. and they do not apply to foreign words.

1. At the beginning of a word the letters ڈڈڈڈڈ are hard.

2. Standing second after a vowelless letter, soft, as ڈڈڈڈ *marrying*. Except the first radical, in N.S., of 2. conj. verbs preceded by ڈڈ.

3. After a silent or fallen letter, hard, as ڈڈڈڈڈ (ڈ) *city*; ڈڈڈ (ڈ) *vine*, for ڈڈڈڈ O.S. ڈڈڈ; ڈڈڈ *thou*.

4. A final letter is soft, except as above and unless it follows a vowelless consonant. [Thus most words which transgress this rule are foreign. For numerous exceptions see § 95.]

5. *Nouns.* If the first has Pthakha, the second Khwaṣa, Rwaṣa or Zqapa, the second is hard, as ڈڈڈڈ *husbandman*, ڈڈڈڈ *ancient*. But if the second is vowelless, it is soft, as ڈڈڈڈ *husband*.

6. After Khwaṣa these letters are soft, as ڈڈڈڈ *creation*.

7. If the first radical has a vowel, and the second none, the third radical is hard; as ڈڈڈڈ m. *witness*. But there are many excep-

tions, both in O.S. and N.S., as ܕܗܒܐ m. *gold*, ܟܒܓܐ *a dish*, O.S. (*πίναξ*), ܚܠܒܐ m. *milk* U., *curdled milk* K. [In K. *sweet milk* is ܡܬܩܐ lit. *sweet*.]

8. After Rwaṣa a vowelless letter is soft, as ܫܘܒܚܐ *glory*. But if it has a vowel, it is hard; as ܫܘܦܪܐ *anthem*.

9. If all the letters have vowels, the third is soft, as ܡܚܝܒܐ m. *debtor*, ܡܘܟܠܐ m. *joining*, ܥܒܕܐ *active*, ܟܦܝܠܐ m. *sponsor* (in O.S. also *a neighbour*).

10. Verbal nouns of all sorts follow the verb in the matter of aspiration, as ܟܬܝܒܐ m. *writer*, ܟܬܒܐ m. *book*; ܙܒܢܢܐ *seller*, ܩܢܢܐ *buyer*. So in nouns from N.S. causatives, which differ from O.S. (§ 94), as ܡܫܟܕܕܢܐ (ܒ) *one who gives in marriage*. But in O.S. words like ܡܟܬܒܬܢܐ (ܟ) *writeable*, have the third radical hard. These are occasionally used in N.S. by the learned, § 81, 4.

11. Feminines in ـܐ have ܐ hard in the case of agents of the form ܥܒܕܬܐ, and past participles like ܟܬܒܬܐ, the preceding vowelless letter remaining soft (ܒ).

12. But other nouns vary, as ܓܢܬܐ (ܐ) *garden*; but ܒܝܪܬܐ (ܐ) *a fort*.

13. Plurals in ـܐ (K. Al.) have ܐ soft.

14. Nouns ending in ـܢܐ have ܐ hard in O.S., but soft in N.S. (K. Al.). ܐ in the termination ـܝܐ is soft.

15. *Verbs.* The second radical of the first conjugation is soft; of second conjugation triliterals hard.

Quadriliterals in O.S. have the second and fourth radicals soft, the third hard. For exceptions in N.S. to these rules see §§ 94, 95.

16. In the present participle the last radical is soft, as above, rule 4. In N.S. it remains soft throughout, in feminine and plural. In O.S. it is hardened. Thus:

ܓܳܒܶܒ m. { O.S. ܓܳܒܒܬ f. ܓܳܒܒܶܝ Pl. ; N.S. ܓܳܒܒ̈ܬ f. ܓܳܒܒ̈ܶܝ Pl. } *to steal.*

§ 85. VOWELS AND CONSONANTS. RELATION OF VERNACULAR SYRIAC WORDS TO THOSE OF CLASSICAL SYRIAC, AND OF THE DIALECTS TO ONE ANOTHER.

VOWELS.

Words in N.S. which have a vowel less than in O.S.

ܒ̈ܰܓ̈ܳܐ m., O.S. ܒ̈ܰܓ̈ܳܕ̈ܳܐ *a roof*, (ܓ), but ܒ̈ܰܕ ܒ̈ܰܓ̈ܳܐ Ti. = ܒ̈ܰܕ ܒ̈ܰܓ̈ܳܕ̈ܳܐ (also ܒ̈ܰܕ ܕ̈ܰܒ̈ܰܕ) O.S. *a lunatic.*

ܒ̈ܰܢ̈ܳܐ U., also ܒ̈ܰܢ̈ܐ K., as O.S. m. *May.*

ܗ̈ܶ *they* = O.S. ܗ̈ܳܠ̈ܶܝ, ܗ̈ܳܢ̈ܶܝ. So several pronouns §§ 10—12.

ܐ̈ܰܣ̈ܛ̈ܘ̈ܢ̈ܳܐ m., O.S. ܐ̈ܰܣ̈ܛ̈ܘ̈ܢ̈ܳܐ, *pillar*, rarely with ܣ in N.S. = στῦλος.

ܐ̈ܰܦ̈ܝ̈ܛ̈ܳܐ f., O.S. ܐ̈ܰܦ̈ܝ̈ܛ̈ܳܐ *omelette* = σφαῖρα.

ܒ̈ܰܟ̈ܳܐ K., Al. = O.S. ܒ̈ܰܟ̈ܳܐ f. *fever*, = ܡ̈ܰܟ̈ܰܒ̈ܰܕ̈ܬ̈ܐ U.

ܐ̈ܰܣ̈ܰܦ̈, O.S. ܐ̈ܰܣ̈ܰܦ̈ *white.*

ܒ̈ܶܠ̈ܟ̈ܐ K. = O.S. ܒ̈ܶܠ̈ܟ̈ *shadow* (ܒ̈ܶܠ̈ܟ̈ܒ̈ܐ U. etc.).

ܚ̈ܰܫ̈ܰܟ̈, O.S. ܚ̈ܰܫ̈ܰܟ̈ܳܐ *black.*

ܟ̈ܶܕ̈ܐ̈ܕ̈ also ܟ̈ܶܕ̈ܐ̈ܕ̈ as O.S. *Lazarus.*

ܡ̈ܰܟ̈ܰܒ̈ܰܓ̈ܰܕ̈ U. (Ti. ܡ̈ܰܓ̈ܰ) = O.S. ܡ̈ܓ̈ܰܒ̈ܓ̈ܰܕ̈ *to be proud.*

ܒ̈ܰܕ̈ܰܟ̈ m., O.S. ܒ̈ܰܕ̈ܰܟ̈ *an ostrich.*

ܗ̈ܰܒ̈ܝ̈ܢ̈ f., O.S. ܗ̈ܰ *knife.* So ܗ̈ܰܒ̈ܝ̈ܢ̈ *id.*

ܗ̈ܰܣ̈ܟ̈ܘ̈ܦ̈ܐ, O.S. ܗ̈ܰܣ̈ܟ̈ܘ̈ܦ̈ܳܐ *threshold*, § 119.

ܒܰܕܺܝܢܳܐ f., O.S. and Al. ܒܺܝ [m. in O.S.] *time*, (ܒ)

ܒܺܝܨܰܕ m., O.S. ܒܺܝܨܳܕ *root*.

ܟܽܘܢܳܐ f. (ܟ like ܐ), O.S. ܟܽܘ *plough*, §§ 97, 104.

ܒܰܕ, O.S. ܒܰܕܶܝ, sign of past tense.

ܣܰܦܩܳܐ m., O.S. ܣܰܦܟܺܝܢܳܐ *large basket*.

ܐܰܣܒܽܐ, O.S. ܐܶܣܒܽܐ *bed*.

ܨܢܺܝܢܳܐ, O.S. ܨܢܺܝ *a quarter of a garlic*.

ܥܽܘܢܳܐ m., O.S. ܥܢܳܢܳܐ or ܥܽܘܢܳܐ *smoke*.

ܡܰܫܩܳܠܳܐ, O.S. ܫܩܠ *weight*.

Note also ܡܰܒܽܘܥܳܐ Al. *fountain* = ܒܥ K., p. 232.

§ 86. *Words in N.S. which have a vowel more than in O.S.*

a. All which have ܐ prosthetic in N.S., but not in O.S. See below, § 96.

b. Many feminines formed from masculines; a half vowel in O.S. corresponding to a whole vowel in N.S., as ܡܶܠܟܬܳܐ *queen*, also more rarely ܡܽܠܟܬܳܐ as in O.S., from ܡܽܠܟܳܐ *king*; ܕܶܡܥܳܐ *tear*, O.S. ܕܡܥ (masc. sing. not used). Hence in reading O.S. the Syrians often convert a half vowel into a whole one and even accent it; they pronounce ܐܶܬܥܒܕ *he was made*, as if ܐܶܬܥܒܕ *ithîwidh*, with the accent on ܒܕ; so they read ܐܶܬܪܚܡܠܰܢ *have pity on us* (usually written as one word in the service books), as if ܒܕ had Zqapa, *ithrakhamâlén*, with the accent on the penult.

c. In U. verbal nouns of second conjugation Pthakha triliterals, all quadriliterals (unless one letter is virtually silent as in ܡܚܕܝܩ *to punish*, pron. ܡܚܕܝܩ), and all second conjugation ܠܐ verbs; as

ܡܲܠܦܳܢܳܐ U. *teacher* = ܡܲܠܦܳܢܳܐ K., O.S.; ܨܲܠܝܳܢܳܐ U. *one who prays* = ܨܲܠܝܳܢܳܐ K., O.S.

d. Plurals of nouns in ـܳܐ in U., as ܩܲܕܡܳܐ U. *beams* = ܩܲܕܡܹ K., O.S.

e. ܐܲܚܪܹ, O.S. ʾ*ḥr* *last.* [Sal. ʾ*ḥry*, first Zlama.]

ܓܲܕܝܳܐ, O.S. ʾ*gdy* *stack*, Chald. גְּדִישָׁא, p. 246.

ܓܲܡܪܳܐ, O.S. ʾ*gmr* *coal.*

ܕܝܵܬܹܩܵܐ f., also as Eastern O.S. ʾ*dyṯqy* *Testament* (Old, New).

ܕܲܡܳܐ m., O.S. ʾ*dm* *blood.*

ܕܲܦܬܳܐ m., O.S. ʾ*dpṯ* *paper* (also Arabic).

ܚܲܕܥܣܲܪ, O.S. ܚܕ ܥܣܪ *eleven.*

ܚܲܘܬܳܐ (in U. pron. ʾ*ḥwṯ*), O.S. ܚܘܬܐ *serpent*, f. So ܚܲܘ (or ܚܲܘܳ) m. for ܚܲܘܳܐ (O.S. ܚܘܝܐ); pl. ܚܲܘܹܐ (ʾ*ḥwṯ*), O.S. ܚܘܬܹ.

ܚܲܝܠܳܐ, O.S. ܚܝܠܐ *sieve* (root ܚܠ).

ܢܲܚܪܳܐ m., O.S. ʾ*nḥr* *nose, promontory.*

ܣܲܡܳܐ, in O.S. and Al. also ʾ*sm* *the left.*

ܥܲܪܘܲܒܬܳܐ Al. = ʾ*rbṯ* U. K., O.S. *Friday.*

ܥܲܣܪ K. *ten* (f.), O.S. ܥܣܪ.

ܦܠܲܢ or ܦܠܲܢܝ, O.S. ܦܠܢ [f. ܦܠܢܬ, O.S. ʾ*lh*] *so and so.*

ܩܲܝܡܬܳܐ Al. = ܩܝܡܬܐ U. = O.S. ܩܝܡܬ *stature.*

ܫܲܡ m., O.S. ʾ*šm* *name.*

ܫܲܟܘܠܳܐ m., O.S. ʾ*škwl* *skirt* of a garment, *front flap* of a coat tail. Also ܫܲܟܘܠܳܐ N.S.

ܡܘܠܟ U. = O.S., K. ܡܘܠܟ *worm*, § 88 *g*.

ܬܠܬ K. ܬܠܬ Q. *three*, f., O.S. ܬܠܬ.

ܐܬܡܠ K. *yesterday*, O.S. ܐܬܡܠ (also O.S. ܐܬܡܠ).

§ 87. *Pthakha and Zqapa.* There is a very common tendency in N.S., especially in Urmi, to turn Pthakha into Zqapa. This is perhaps partly for compensation[1] and is due to the dislike of the Syrians to the doubling of a consonant, unless it is written double, when they pronounce both consonants distinctly, see § 4 (7).

a. Before ◌ where the Western Syrians write Pthakha, the Eastern Syrians write Zqapa (§ 7). In N.S. (esp. U.) there are a few exceptions, like ܡܟܝܒ *to answer* (in K. ܡܟܝܒ).

b. In accordance with the rule in § 6 (1) all Pthakhas before a silent letter and ܐ are pronounced Zqapa, except in a few verbs, as ܡܥܒܕ *to oppress, strike*, ܡܪܡܐ Ti. Al. *to vomit*, (lit. *to overturn*), ܡܙܓܪ U. (= ܡܙܓܪ K.) *to put milk* or *butter in food during a fast*, ܡܟܒܫ K. *to dam*, ܡܝܕܥ K. *to acquaint, know;* in some compounds of ܒܥ, § 28 (9), but ܒܥ itself is pronounced usually with Zqapa (see § 91); and in the numerals 13 to 19 in K., § 26.

c. Many second conjugation triliteral verbs have Zqapa for Pthakha on the first radical, perhaps to compensate for not doubling the second radical. A few differ according to district:—

ܡܟܝܒ U. ܡܟܝܒ K. *to answer.*

ܟܢܝܫ U. ܟܢܝܫ K. *to assemble*, tr.

ܙܘܓ U. ܙܘܓ K. *to join*, tr.

ܫܒܝܩ U. *to be cold* (of persons), ܫܒܝܩ Al. *to spoil* tr., p. 120.

[1] So in Al., in cases where ܠ is omitted, short *i* sound often becomes *é*; ܐܡܪܝ *I said* is *méri* or *mîri*; ܕܟܪܢܝ *he remembers me* is *takhéri*.

ܡܦܫܚ U. ܡܫܚ K. *to sink*, tr.

ܡܟܠܐ U. *to annoy*, ܡܟܠܐ K. *to be tired of*.

ܡܦܠܓ U. ܡܦܠܓ K. ܡܦܠܓ Al. *to divide*.

ܡܙܩܩ U. ܡܙܩܩ K. *to refine metals*.

ܡܬܡܠ U. ܡܬܡܠ K. *to promise*.

ܡܬܡܛ U. ܡܬܡܛ K. *to happen*.

ܡܕܩ U. ܡܕܩ K. *to throw*.

ܡܟܕܫ or ܡܟܕܫ *to partake*.

ܡܬܒ U. ܡܬܒ K. *to repent*, also ܡܬܒ K. Al. ܡܬܒ Al.

Traditionally the O.S. ܒܟܕ *he will bless*, is read as if with Zqapa, and so all Pa'els with ـَـ.

d. For those causatives of verbs ـْـ, ـٓـ, ـٔـ, ـٕـ which vary between Pthakha and Zqapa, see § 45 *b*, *c*.

e. Several first conjugation verbs in U. Ash. have Pthakha on the first radical[1]. These in K. as in O.S. have Zqapa; see § 46.

f. Many words which etymologically, or on the analogy of O.S. would have Pthakha, are in many districts, especially in Urmi, pronounced with Zqapa. In other districts, especially in K. Al., they vary between Zqapa and Pthakha. It seems better to write these with Pthakha on the O.S. analogy or according to the etymology. Such are the feminines of the form ܡܠܟܬܐ *queen*, from ܡܠܟ, § 86 *b*.

g. So also words of the form ܩܛܠܐ § 77 (2), p. 231.

h. And those of the form ܩܛܠܐ § 77 (3), p. 233.

i. And those of the form ܩܛܝܠ § 81 (5), p. 244.

[1] ܝܕܥ *I know*, in Al. is *yīdin* or *yédin*; ܡܕܥ is *kidin* or *kédin*.

j. In Ṭi. Al. MB. the names of the first four days of the week are pronounced with a Zqapa on ܒ, as ܒܲܪܲܒ̣ܫܒ̣ܲܐ = O.S. ܒܪܒ̣ܫܒ̣ܐ *Sunday*, p. 287. [But in Al. also with second Zlama, as *ṭloshéba.*]

k. Also the following sometimes have Zqapa, esp. in U.

ܐ̣ܲܒ̣ܘܢ m. *bishop*, Arab.; lit. *our father*, cf. O.S. ܐ̣ܒ̣ܝ.

ܐ̣ܲܚ̣ܘܢ m. = O.S. ܐ̣ܲܚ̣ *brother*, § 79.

ܐ̣ܲܟ̣ *as*, O.S.; usually pron. *âkh* (p. 169). So ܡ̣ܐ̣ܟ̣.

ܒ̣ܲܪ̈ܫ̣ܲܬ̣ etc., § 16 (2) *b.*

ܒ̣ܲܥ̣ܝ Tkh. = ܒ̣ܲܥ̣ U. m. *labour, trouble.*

ܒ̣ܲܥ̣ (p. 160) in Al. has Pthakha, but ܒ̣ܲܥ̣ܝ always Zqapa.

ܐ̣ܲܓ̣ܪ̈ U. = ܐ̣ܲܓ̣ܪ̈ K. m. *reward, pay* (= ܐ̣ܲܓ̣ܪ̈ Al.).

ܙ̣ܲܓ̣ܘ O.S. = ܙ̣ܲܓ̣ܘ Ti. = ܙ̣ܲܓ̣ܘ U. Ti. *bell*, m., p. 288.

ܒ̣ܲܪ̈ܝ̣ܬ̣ܐ̣ *joy*, O.S.

ܟ̣ܲܕ̣ Al. also ܟ̣ *but*, p. 188.

ܡ̣ܲܠ̈ܐ̣ܟ̣ܐ̣ *angel*, m. O.S. (both with Zqapa sound).

ܡ̣ܲܫ̣ܟ̣ܢ̈ m. (O.S. ܡ̣ܫ̣ܟ̣ܢ̈) *tabernacle, goats' hair tent.*

ܡ̣ܲܙ̣ܢ̈ U. or ܡ̣ܲܙ̣ܢ̈ K., O.S. (for ܡ̣ܙ̣ܢ̈) *balance.*

ܣ̣ܲܡ̣ (ܣ̣ Ti.) m. *poison* (= ܣ̣ܲܡ̣ Tkh.). In O.S. *medicine.*

ܥ̣ܲܕ̣ O.S. = ܥ̣ Ti. = ܥ̣ U. *a male lamb.*

ܟ̣ܲܗ̈ܢ̈, O.S. ܟ̣ܗ̈ *priest* [for ܟ̣ܲܗ̈ܢ̈, p. 246].

ܪ̈ܲܩ̣ *Raca* O.S.

l. Some words with Pthakha in O.S. have Zqapa almost if not quite universally in N.S. and are therefore so written.

ܚ̣ܲܠ̈ *vinegar*, m., O.S. ܚ̣ܠ̈.

ܣ̣ܲܪ̈ܟ̣ f. U. = ܣ̣ܲܪ̈ܟ̣ f. Ṭi. = ܣ̣ܲܪ̈ܟ̣ O.S. m. *a needle.*

ܫܝܛܐ m. *back, girdle, loins*, O.S. ܫܝ̈ܛܐ, for ܫܝ̈ܕܐ.

ܦܫܩܐ f. *metal bowl*, O.S. ܦܫ̈ܩܐ; usually in N.S. ܦܫ̈ܩܐ.

ܛܠܝܐ m. *boy*, O.S. ܛܠ̈ܝܐ.

ܝܡܐ f. *sea*, O.S. ܝ̈ܡܐ m., Heb. יָם, Chald. ܝܡ̈ܐ.

ܕܒ *who* = O.S. ܕ̈ܡ (ܕ̈ܒ). The Azerbaijan Jews have Pthakha here.

ܣܠܐ m. *basket*, O.S. ܣ̈ܠܐ.

ܟܬ *very*, so Az. (in K. Al. ܪܒܐ is used as an adjective = *great*).

ܡܪܒ m. *teacher*, § 20 (14), O.S. ܡ̈ܪܒ.

ܬܡ (in Ti. Pthakha) *there* = O.S. ܬ̈ܡ, p. 167.

m. Zqapa is pronounced Pthakha in ܩܛܠܢܝ *he killed me* (f.), and so the other persons, § 50.

§ 88. *Zlama for Pthakha or Zqapa.*

There is a great tendency to use Zlama in N.S. for O.S. Pthakha or more rarely for Zqapa. This is especially the case in Salamas, Qudshanis, etc. Also in foreign words Zlama in one district corresponds to Pthakha or Zqapa in another. We thus have:—

a. The present, the imperative etc. in second conjugation verbs in Sal. Q. etc. See §§ 35 sqq. and 91.

b. Also in the same districts many words of the form ܡܨܠܬܢܐ *deacon* (pronounced ܡܨܠܬܢܐ), etc., § 77 and see below § 91.

c. Universally in verbs etc. where under the influence of the letters ܐܚܥܗ O.S. writes Pthakha, N.S. writes Zlama; as ܢܚܬ N.S. = ܢ̈ܚܬ O.S. *he dwells.*

d. So the 2nd pers. singular masculine of the first present of verbs, and of the preterite where the object is expressed synthetically

(§ 50), as ܩܛܠܟ N.S. = ܩܛܠܟ (ܩܛܠ ܐܢܬ) O.S. *thou killest*, ܩܛܠܟ ܠܟ N.S. = ܩܛܠܟ ܠܟ (ܩܛܠ ܐܢܐ) O.S. *he killed thee* (m.), and so if the subject is of the first person sing. masc.

e. The first five days of the week in most districts, § 28 (5) and p. 285; as ܒܬܪܥܐ m. = ܒܝܕܒܐ O.S. *Sunday*.

f. The past participle of verbs ܠ, first conjugation, as ܝܠܝ for ܓܠܝ O.S. *revealed*.

g. Also the following:—

ܐܓܪ (*égar*) Al. = ܐ *if*, p. 185.

ܥܓܠ m., O.S. ܥ or ܐ *moth, bookworm*, § 89.

ܠܟܝܫ, or ܠܟܝܫ Al. = ܠܟܝܫ O.S. *below*.

ܐܪܒܥ K. = ܐܪܒܥ O.S. *four*, f.

ܐܪܚܡ U. m. or ܐ U. K., O.S. *guest*.

ܐܪܚܐ U. f. or ܐ K. *mill*, § 96.

ܐܪܡܠܬ, O.S. ܐܪܡ, *widow*.

ܫܒܥ Tkh., ܫ Ti. = ܫܒܥ O.S. *seven*, f. (ܫ), p. 64.

ܒܨܪ Al., ܒ U. K. *light*, m. But in K. they generally say ܢܘܗܪ.

ܟܘܫܒ Ti. Sh., ܟܘܫ U., ܟܘܫܒ Tkh. or ܟܘܫܒ MB. *stove*, f., [usually ܬܢܘܪ (ܬ) in K.].

ܒܝܬ, ܒܘܬ, cf. § 67.

ܒܨܥ (*bésa*) Al., ܒ U. K. *enough*.

ܒܩܪ, O.S. ܒ *herd*, m.

ܒܪܢܫ, also ܒ as O.S. *son of man*.

ܒܪܩ or ܒ as O.S. *lightning*.

ܓܢܒ U. Q. Sal. m. (ܓ), or ܓܢܒ K. f. = O.S. ܓܢܒ (for ܓܢܒ) *side*, p. 225.

ܓܢܒ U. *beggar* = ܓܒ O.S. (*collector*), p. 235.

ܓܒܪ Ash., ܓ Z. = ܓ U. K., O.S. *man* (in U. *husband*). So in U. ܓܒܪܐ *husbands*, p. 50.

ܓܕܝ = O.S. ܓ *kid*, m.

ܓܗܕ Tkh. = ܓ Al. *labour, trouble*.

ܓܢܒ = ܓ O.S., Al. *thief*, m.

ܓܢܬ Tkh. = ܓ Ti., O.S. *garden*.

ܟܕܒܐ U. = O.S. ܟ݂ *leprosy*, f.

ܟܕܟ (*gérek*) Al. = ܟ݂ U. *must.*

ܟܕܢܐ *bridge*, see p. 42.

ܕܗܒܐ Al. (second Zlama) = ܕ݂ O.S., U. *gold*, m.

ܕܒܫܐ = ܕ݂ܫ U. *rain-watered land.*

ܕܝܢܐ Sal. = ܕ݂ U. *debt*, Pers. m.

ܕܒܟܐ Tkh. *resin, sweat*, p. 42.

ܕܝܟܐ = O.S. ܕ݂ *side*, f.

ܕܩܢܐ = O.S. and Al. ܕ݂ *beard*, m.

ܕܒܟܐ U. K. = ܕ݂ Al. Z. *plain.*

ܗܫ K. = ܗܫܐ O.S. *now.*

ܐܠܐ (U. first, Ti. second Zlama) = O.S. ܐ݂ *bell*, m. Also ܐ݂ Ti. (ܟ: cf. ܐܠܐ N.S. *cliff*, m.).

ܐܠܐ = O.S. ܐ݂ *reed*, m.

ܒܬܝܐ K. Al. = ܒ݂ O.S., U. *companion*, m.

ܒܠܐ Sal. = ܒ݂ U. K., O.S. *strength, host*, m.

ܒܟܢܐ Sal. = ܒ݂ U. *a present*, (ܒܟܢܐ Tkh., eighth pl.).

ܒܥܐ Sal., U., sometimes K. = ܒ݂ K., O.S. *suffering*, m.

ܒܗܢܐ = O.S. ܒ݂ *bridegroom*, m.

ܒܥܦܐ rare = O.S. ܒ݂ *unclean* (usually ܚܦܠ).

ܒܗܡܐ = O.S. ܒ݂, § 112, m.

ܚܕ U. K. = ܚ݂ Ti. = ܕ݂ Az. = O.S. ܚ݂ *tooth*, m. So ܚܕܐ U. K. = ܚ݂ Ti. *a tooth of a cogwheel.*

ܚܢܐ = O.S. ܚ݂ *famine, hunger*, m.

ܚܕܬܐ *furrow*, O.S. ܚܕ, p. 206.

ܚܕܗ, see § 121.

ܠܚܡ MB. = ܠ݂ O.S., U. K. *bread*, m.

ܠܒܐ Sal. (first Zlama) = ܠ݂ U. K. f. § 18 (2).

ܡܝܐ (i.e. ܡ̈ܝ) U. K. = ܡ̈ܝ O.S., Al. Z. *water.*

ܡܢ Sal. = ܡ݂ U. K. *who*, § 13.

ܡܐܡܪܐ *maxim*, from ܐܡܪ O.S. and N.S. *parable.*

ܢܗܪ (Sal. first, Z. second Zlama) = ܢ݂ U., O.S. *river*, m.

ܢܦܬܐ U. = ܢ݂ K., O.S. *naphtha, paraffin*, m.

ܣܗܪܐ Tkh. Ash. = ܣ݂ U. Ti., O.S. *moon*, m.

ܣܘܪܝܐ and ܣܘܪܝܬܐ Al. *Syriac.*

ܣܒܬܐ = ܣ݂ O.S. *swimming.*

ܣܦܪ Q. = ܣ݂ U. K., O.S., p. 285.

ܫܬܐ = O.S. ܫܬܐ *winter*, m.

ܝܪܟܐ = O.S. ܝܪܟܐ *thigh*, f.

ܒܘܙܢܐ K. = ܒܘܙܢܐ U., O.S. *signet*.

ܥܩܪܬܐ or ܥܩܪܬܐ U. *a barren woman* = ܥܩܪܬܐ K. Sal. The O.S. has ܥܩܪܬܐ m. ܥܩܪܬܐ f.

ܒܝܬ, ܒܝܬ etc., see p. 64.

ܦܫܝܬܐ = O.S. ܦܫܝܬܐ *potsherd*, m. Also ܦܫܝܬܐ § 77 (3).

ܩܠܝܐ Al. = ܩܠܝܐ Tkh. (U. ܩܠܝܐ) *wave*.

ܨܝܢܐ, O.S. also ܨܝܢܐ *blossom*, m.

ܩܘܩܝ Ti. = ܩܘܩܝ Sh., ܩܘܩܝ U. Tkh. *hoopoe* (otherwise ܛܘܛܘܒܝܬܐ Tkh. m. ܛܘܛܘܒܝܬܐ m. Ti., ܩܘܩܘܒܝ Ti., ܩܘܩܘܒܝ Ti., ܩܘܩܘܒܝ U. K. m.).

ܦܨܝܢܐ or ܦܨܝܢܐ = O.S. ܦܨܝܢܐ *crack*, also in N.S. *blossom*, m.

ܩܐ U. = ܩܐ O.S. = ܩܐ K. *lamb*, m.

ܦܪܕܝܣܐ U. = ܦܪܕܝܣܐ K., O.S. *Paradise*, f.

ܦܘܠܐ = O.S. ܦܘܠܐ *iron*, m., p. 293.

ܩܢܝܐ U. f. = ܩܢܝܥܐ Al. *opportunity*. (In K. ܣܥܪܐ.)

ܦܪܘܟܐ m. = O.S. ܦܪܘܟܐ or ܦܪܘܟܐ *crumb*, cf. ܦܪܘܟܐ § 83 (14) and ܦܪܘܟ m. § 18 (5). Also ܦܪܘܟܐ.

ܨܒܘܢ Sal. = ܨܒܘܢ U. *soap*, m.

ܨܝܬܐ = O.S. ܨܝܬܐ *fine weather*.

ܟܘܪܕܝ or ܟ (also ܟ) Al. *Kurdish*.

ܩܛܘܠܬܐ = O.S. ܩܛܘܠܬܐ *partridge*.

ܩܦܢܐ = O.S. ܩܦܢܐ *basket*. So N.S. ܩܦܢܝܐ *a smaller basket*.

ܩܕܩܘܩܐ, rarely as O.S. ܩܕܩܘܩܐ *skull*.

ܣܓܝ Q. Sal. = ܣܓܝ U. K. *many, very*, (O.S. ܣܓܝ *great*), § 25 (7).

ܣܠܩ *going*, § 46, = O.S. ܣܠܩ *an insect*, or *creeping*.

ܫܪܫܐ = O.S. ܫܪܫܐ or ܫܪܫ *chain*.

ܫܢܬܐ (*t* U., *é* Al.) = O.S. ܫܢܬ *year*.

ܫܥܬܐ (*é*) Al. or ܫܥܬ as O.S. *hour*.

ܬܘܠܥܐ U. = O.S., K. ܬܘܠܥܐ *worm*, f. (Also N.S. ܬܘܠܥܐ or ܬܘܠܥܐ, ܬܘܠܥܐ Tkh.)

ܬܡܢܥܣܪ or ܬܡܢܥܣܪ Ti. = O.S. ܬܡܢܥܣܪ *eighteen*.

ܬܡܘܙ part of U., elsewhere ܬܡܘܙ as O.S. *July*, m.

ܬܘܬܐ see § 121 and p. 64.

h. On the other hand we have N.S. Pthakha or Zqapa for O.S. Zlama in the following:—

ܫܠܚܐ, also as O.S. ܫܠܝܐ *scabbard*, f.

ܡܥܝܢܬܐ, in O.S. also ܡܥܝܬܐ *entrail*, m.

ܒܕܝܐ U., also ܒܝܐ as O.S. = ܒܕܝܐ K. (ܕ) = ܗܘܕܝܐ (ܕ) Diz *sheep* (rarely singular, m.).

ܦܛܘܪܬܐ in O.S. also ܦܛܪܬܐ *mushroom*.

ܦܠܓܐ = O.S. and Al. ܦܠܓܐ *half*, m.

ܒܠܘܙܐ U. Ti. = ܒܠܙܐ Tkh. (cf. O.S. ܒܠܕܙܐ pl.) *almond*, m. [unless it should be ܒܕܙܐ = O.S. ܒܕܕܙܐ].

So also N.S. and Az. ܐܢܐ *I* = O.S. ܐܢܝ.

i. We have Zlama for Pthakha as an euphonic vowel in forms like ܗܘܝܕܬܐ U. Ti. = ܗܘܝܕܬܐ Tkh. = ܗܘܦܕܬܐ O.S. Also in Al. before a vowelless consonant with ܟ, ܬ, ܦ, and ܡܥ (ܡ). In U. these in speaking take, when necessary, a half Zlama; in O.S. Pthakha. But in forms like ܒܦܕܬܐ, ܟܦܕܬܐ a whole Zlama in N.S.

§ 89. (1) *Rwaṣa in N.S., not in O.S.*

a. The past participles of all second conjugation verbs, and hence the preterites, ܗܘܝܕܬܐ N.S. = ܗܘܦܕܬܐ O.S.

b. Also the following:—

ܓܡܠܐ, O.S. ܓܡܠܐ *camel*, m.

ܓܠܘܠܐ, O.S. ܓܠܓܠܐ *round*.

ܣܘܠܡܐ Sal. Sp. = ܣܠܡܐ U. K., O.S. *dream*, m.

ܣܘܥܪܐ Al. = O.S., U. ܣܥܪܐ *darkness*, m.

ܣܘܒܐ = O.S. ܣܘܒܐ *pig*, m.

ܛܠܘܠܐ = O.S. ܛܠܠܐ *dew*, m.

ܪܘܡܒܝܬܐ = O.S. ܪܘܡܒܝܬܐ *rhubarb*.

ܣܘܒܪܐ = O.S. ܣܒܪܐ *reverend*.

ܚܘܪܬܐ Al. = ܚܪܬܐ O.S., U. K. *hole*, m., p. 304.

ܥܘܡܟܬܐ or as O.S. ܥܡܟܬܐ *fog*, m., § 76.

ܐܘܦܪܐ or as O.S. ܐܦܪܐ *earth*, m.

ܥܘܙܬܐ Diz, *sheep*, § 88, *h*.

ܐܝܕܢܐ Al. = ܐܝܕܐ U. Tkh. f. = ܐܝܕܐ O.S. *finger*, § 95, *g*.

ܫܘܡܐ U. K. = ܫܝܡܐ Al. = ܫܡܐ O.S. *stature.*

ܡܘܪܝܟܐ *elbow* (also of a stove) = O.S. ܡܪܝܟܐ *heel, ankle.*

ܕܘܡܐ = O.S. ܕܡܐ or ܛܡܐ *hill.*

ܕܘܟܬܐ *shoulder*, m. The O.S. ܕܟܬܐ is *a winnowing shovel* = N.S. ܕܘܟܢܐ, which also is *an oar* and *a shoulder blade.*

ܫܘܟܬܐ = (?) O.S. and N.S. ܫܝܟܬܐ *ears of corn.*

ܗܕܝܐ *true* = O.S. ܗܕܝܐ *upright* (whence ܗܕܝܐ N.S. *fat*). Cf. O.S. ܗܕܝܐ ܐܘܪܬܐ *orthodox.*

Similarly we have ܥܕܐ U. = ܥܕܬ K., O.S. *an age*, m.; ܝܘܡ U. Sal. Q. Gaw. Tkh. J. = ܝܘܡܐ Ti. Al., O.S. *day*, m. For ܫܘܫܒܝ see § 13.

(2) *Rwaṣa in O.S., not in N.S.*

ܒܥܬܐ, O.S. ܒܥܐ, *examination*, m.

ܒܪܟܬܐ, O.S. ܒܪܟܐ, *knee*, f.

ܓܚܟܐ, O.S. ܓܚܐ *laughter*, m.

ܓܪܫܐ, O.S. ܓܪܐ, *millet.*

ܕܝܠܐ, O.S. ܕܐ, *thread, weft*, m.

ܕܝܬܐ, O.S. ܕܐ, *sweat*, f., § 105.

ܗܠܕܐ, O.S. ܗܠܐ, *mole.*

ܒܝܫ *bad*, O.S. ܒܝܫ or ܒܐ, *desolate.*

ܒܗܬ with affixes, § 25 (5).

ܟܚܠܐ, O.S. ܟܚܐ, *eye-paint.*

ܟܠܝܬܐ, O.S. ܟܠܐ, *bridle*, m.

ܡܝܟܐ = O.S. ܡܟܐ (O.S. pl. ܡܟܐ), *a sieve*, p. 282.

ܥܒܕܐ, O.S. ܥܒܕ, *work*, m.

ܦܘܡ Ti. = ܦܘܡ U. Tkh., O.S. *mouth, edge* (of a sword), m.

ܦܫܘܫܬܐ, O.S. ܦܫܐ (ܫ like ܫ usually), *flea*, m.

ܪܚܩ, O.S. ܪܚܐ, *far*, (ܪܚܩܐ Al.).

ܫܝܓܐ, O.S. ܫܓܐ, *sesame*, f.

Similarly we have ܟܘܟܒܐ (or ܟܘ Al.) often for ܟܘܟܒܐ [or ܟܘܟܒܐ O.S.] *a star*, m.; ܓܪ Ti. for ܓܪܐ O.S. *storeroom*; ܛܒ Ti. = ܛܒ U. *low*; ܫܠܝܚܬܐ or ܫܠܝܬܐ m. *error*; ܫܘܕܒܐ or ܫܕ (also

ܩܪܢܐ f.) *corner*; ܟܡܨܐ or ܟܦ *handful*. Also in Al. some feminines in ܬܐ, ܝܐ are often pronounced with *u*, as ܛܠܒܬܐ *ṭlubta*.

§ 90. *Rwaṣa* in part of the Urmi plain is generally followed by a Yudh sound in speaking. Thus ܒܨܪ *bazaar* (so O.S.) becomes ܒܨܪ or even ܒܝܨܪ sometimes. In Sal. Sp. etc. an aspirated ܟ often follows Rwaṣa; as ܟܐܣܦ for ܟܣܦ *money*. And also either ܟ or ܣ follow similar sounds, such as ܓ or ܕ. Thus ܝܬܒ *having sat* (f.), ܟܒܝܢ ܠܝ *I was worth*; and even in words like ܓܢܒ *stealing* (ܓܢܒܬܐ).

§ 91. In Gaw. J. and to a somewhat smaller extent in Q. Sal., Pthakha and Zqapa very often have the second long-Zlama sound; as ܚܕ *one*, pron. *khé*; ܩܕܡܝܐ *first*, pron. *qémâya*; ܡܬܚܡܐ *he heals*, pron. *bésim*, § 35; ܚܠ, (O.S. ܚܠ), *vinegar*, m., pron. *khéla*; ܠ *for*, in Sal. pron. *qé*; ܢܦܫ *soul*, f., pron. *géna*; ܟܘ *recess in a wall*, f., in Sal. pron. *kéwi*; ܐܬܘܢܐ *furnace*, m., *étuna*. So some Al. words, § 88.

§ 92. *Metathesis* is very common in N.S.

a. Vowels.

ܐܪܡܠ U. = ܐܪܡܠ K. = ܐܕܡܠ O.S. *widower*.

ܩܕܩܛܠ *echo*, f., and similar words, § 16, *e*, for ܩܕܩܛ.

ܒܪܬ, O.S. ܒܕܬ *daughter*.

ܓܦܢ, O.S. ܓܦܢ (ܐ) *vine*, f.

ܒܝܬܬ U. = O.S., K. ܒܬܬ *companion*, f., § 17.

ܒܪܝܬ U., ܒܝܬ (ܐ) K. = O.S. ܒܝܬ (ܐ) *new*, f. (root ܒܬ).

ܡܥܬܐ (ܝܥ K.) = O.S. ܡܥܬܐ *account, reckoning*, m.

ڤَمِيهْدَ (p. 73) f. = O.S. ڤَمِهْدَ m. *midday meal, noon.*

ڤَكَنْ K. = O.S. ڤَكِنْ or ڤَكِنْ *shield*, f.

هَدِدْ, O.S. هَدْدِ *barley*, pl. So هَدَدِنْ = O.S. هَدْدَهْ *barley-corn*, cf. § 45, *d*, *e*.

بَيِيدَنْ = بِيِدَنْ O.S. *scorpion*, f.

هَذُوكْ, (for هَذُوكْ) = O.S. هَذُوكْ *iron*, m., § 88, *g*.

عَسِيدَهْ or عَسِدَهْ (O.S. عَسِدَهْ) *blackbird*, from عَسِيدْ *to be black.*

هَكِدْ (هِدْ) = O.S. هَكِدْ *October, November*, m., § 28 (12).

b. Consonants.

Numerals like ذَخَدَمِسْ K., ذَخَدَمِسْ U., § 28 (1).

Most verbs ڤ and ك in forming the verbal noun, etc., § 38. So also in Sp. in the present of some verbs كد, as ذَكَدِبْ = ذَكَدِبْ *they are baptized*, ذَكَبْ = ذَكَبْ *they weave*, and sometimes in Al.

Also the following:—

أَمِدْ MB. or ذَمِدْ U. or ذَمِدْ as O.S. *to swear.*

أَفْ Z. Az. or أَفَنْ Ti. = ذَفَنْ U., O.S. *a vessel, dish*, m.

أَدِسْ Al. (*anhé* or *anhi*; fem. only) = ذَهِبِ *they*, § 10.

أَفِ MB. as O.S. or ڤِ U. K. or ڤِ U. *to bake.*

أَبِدْ or ذَبِدْ *to be cold*, p. 120.

أَدِدْ or ذَدِدْ (as O.S.) *to spit.*

ذِدْ K. (as O.S.), ذَدِدْ U., يِذِدْ Tkh. *to wish.* So Az. imperative ذِبْ *wish.*

لَحِيكْ for O.S. لَحِيذْ *ice*, m.

أَذِهْ (rare) = أَذِهْ U., ذَذِنَهْ Tkh. *cause, subject.*

ܚܘܦܢܐ U. or ܚܘܦܢܐ U. or ܚܘܦܢܐ Ti. *fist*, m., perh. from ܚܘܦܢܐ *handful*, which is also sometimes inverted to ܚܘܡܦܐ. In N.S. ܟܡܕ = *to hold in the hand*, § 113, *m.*

ܚܒܒܐ f. also as O.S. ܚܒܒܐ or ܚܒܒܐ ܓܒܐ *eyebrow.*

ܚܡܘܕܐ = O.S. ܚܡܘܕܐ = ܚܘܕܡܐ Tkh. = ܚܘܕܡܐ Ti. *coal.*

ܒܥ, some parts of, § 46.

ܫܘܐ K. *to tumble* or *push down*, perh. = ܫܗܟ K. *to invert* = O.S. ܗܦܟ.

ܣܟܢܐ or ܟܫܢܐ as Arab. or ܟܒܐ K. *quilt*, m.

ܣܦܘܢܐ or ܚܫܘܢܐ Ti. f. = ܚܫܘܢܐ O.S. m. *needle.*

ܫܗܟ see ܫܘܐ above.

ܫܝܓ as O.S. or ܟܝܓ in Baz, *to reap.*

ܟܕܐ or ܟܕܐ *to be worth*, p. 124.

ܟܝܟ *to fold* = O.S. ܟܝܟ (Pa'el).

ܟܡܕ a variant in U. for ܟܝܡ *to taste.*

ܢܝܠ U. K. = ܢܝܠ Al., O.S. *to bear, lay (eggs).* So ܒܝܢܝܠ U. K. Az.

ܢܝܐ or ܟܙܐ *to hasten*, p. 107.

ܢܝܟ (as O.S.) and ܟܝܟ *to learn.*

ܣܒܘܬܐ U. ܣܒܘܬܐ K. *a bond*, see § 112, and p. 288.

ܢܝܪ or ܟܙܪ (the O.S. ܟܙܪ) *to be long.*

ܢܝܪ Al., O.S. or ܟܙܪ Tkh. *to be green* (in O.S. *to be pale*).

ܟܙܡ = O.S. ܟܡܡ or ܟܙܡ *to be black.*

ܟܪܙ in K. = ܟܙܪ U. *to subside*, as a swelling, Heb. שָׁקַע.

ܨܡܬ Sal. = ܨܡܫ U. or ܨܡܫ U. *a kokha* (village officer).

ܠܟܫ, O.S. ܠܫܟ or ܠܟܫ *to lick.*

ܟܡܟܡ or ܡܟܡܟ *full to the brim.*

ܟܒܢ as Arab. or ܒܟܢ *curse*, f.

ܟܒ *to lap*, for ܟܪܒ, § 46, p. 118.

ܟܕ or ܟܕܕ or ܙܟ all K. *a wood*, m.

ܡܟܟܟ or ܡܟܟܟ K. *to crawl.*

ܡܟܕ for ܡܟܕܕ O.S. *to freeze*, see ܟܕܟ above.

ܡܫܟ U. = N.S. ܫܟ *to become dark*, § 83 A. (10).

ܡܒܙܩ or ܡܒܙܝܩ *to push.* See ܙܩ above.

ܡܒܙܕ from O.S. ܙܕ *to go round.*

ܡܒܙܩ in the K. sense *to wink*, perhaps for ܡܒܙܝܩ = ܡܒܩܩ § 83 A. (2).

ܡܦܦܟ or ܡܦܦܟ *to clap, chirp.* The latter also *to whisper.* See below, § 113, *e.*

ܡܦܦ or ܡܦܦ *to make a hedge*, p. 265 and § 113, *e.*

ܡܦܙܩ K. from N.S. ܦܙܩ, § 119, *to intertwine*, p. 262.

ܡܠܡܠ O.S. *to mumble*, perh. conn. with ܦܠܠ p. 254.

ܡܫܫ *to whine* = ܡܫܫ or ܡܫܫ, p. 271.

ܡܫܒ (ܫ often as ܣ) or ܡܫܒ as O.S. *fine flour*, m.

ܡܦܙܩ K. or ܡܦܦܙ K. or ܡܦܙ U. *to wedge in*, p. 274.

ܦܝ, some parts of, § 46.

ܡܒܙܡ or ܡܒܙܡ or ܡܒܙܡ *to wrinkle, crumple*, p. 268.

ܡܓܕܝܠ *to tangle*, from N.S. ܛܝܠ K. (O.S. ܛܝܒܕ) *to tie in a knot*, § 119, and p. 262.

ܡܕܦ U. *to throb, twitch*, = O.S. ܕܦ *to wink, flap the wings* (not the same word as ܡܕܦ K. or ܡܕܦ U. *to throw*).

ܡܓܫܕ or ܡܓܫܟ *to change*, p. 269.

ܡܓܕܪܫ *to sprawl*, Chald. ܛܪܚ, p. 269.

ܡܓܕܒܪ K. or ܡܓܕܒܨ U. *to break*, O.S. ܒܨ, p. 268.

ܢܚ K. Al. (as O.S.) or ܢܚ K. Al. *to descend*.

ܢܨܬ U. = ܢܨܒ Al., O.S. = ܢܙܩ K. *to attack, hit*.

ܥܬܝ or ܥܬܝ *to be old*, § 46.

ܡܚܕܒܐ or ܡܚܕܐ or ܡܚܕܒܐ Sal. (with ܟ sound) = ܒܚܕܝܢ O.S. *pillow*.

ܡܨܒܐ or ܡܟܒܨܐ = O.S. ܡܚܒܩܐ *threshold*.

ܡܨܡܕܐ or ܡܟܡܨܕܐ = O.S. ܡܒܨܟܕܐ (whence ܥ in N.S.) *rat, mouse*, m.

ܡܛܐ U. K. or ܡܛܝ U. *to rain, snow*. The former also is *to curdle* (but pron. ܡܙܐ), and in Al. *to hold, hold together*, as O.S. Perhaps the sense of rain or snow is that of drops of water holding together.

ܫܬܬ U. Tkh. Sal. = ܫܬܬܐ Ti. = ܫܬܐ Al., O.S. *nine*, m.

ܫܬܬ Tkh. = ܫܬܝܬ Sh. = ܫܬܬ Ti. = ܫܬ Al. = ܫܬ O.S. *nine*, f.

ܡܙܐ U. = ܡܛܐ K. (O.S. ܛܥܡ) *to lose taste*, also in K. *to be disliked*.

ܡܕܐ U. or ܡܕܐ K. = ܡܩܐ O.S. *branch*, m. (in Al. ܡܨܒܐ).

ܡܫܐ U. K. = ܫܐ Tkh. *flower*, m., p. 289.

ܙܝܦ K. = ܙܘܦ U. *to be strained* (liquids), Chald. ܙܘܦ *to be pressed*, [the first also *to leak, to dry up*, the second *to be pure* or *clear*].

ܙܒܒ = ܙܒܟ = ܙܘܒܘ Tergawar, *to crouch, die*, used of dogs and non-Christians.

ܙܘܓܐ Tkh. *raven*, for ܙܘܓܓܐ = ܙܓܓܐ p. 289 ?

ܙܒܝܟܐ U. K. = ܙܟܒܐ O.S. Al. Bo. = κλεῖδα, *key*, f. [Greek words are constantly taken into Syriac from the accusative, as now in Greece the accusative remains in common speech to the exclusion of the nominative.] In Kurd. *qlîl*.

ܙܘܕܓܢܝ or ܙܢ *a Qudshanis man*.

ܙܝܕ Al. = ܙܝܕ p. 107. Distinguish ܙܝܕ *to be cold*, p. 109.

ܙܠܐ as O.S. m. f. = Arab. قمله *louse*.

ܙܘ U. Tkh. or ܙܝܘ or ܟܝܘ K. *to gather* (clothes).

ܙܟܝ = ܙܟܟ Sp. *to be tired*, p. 118.

ܙܘܟ K., also ܙܓܟ K. (O.S. ܒܟ) *to think*, p. 303.

ܙܘܓ often in U. for ܙܘܓ *I ride*, p. 130.

ܙܘܣܝܐ or ܙܘܣܝܐ *permission*, f., Arab.

ܙܝܟ or ܙܝܓ K. *to find out about* (so N.S. ܟܟ p. 98), *receive news*. O.S. ܙܟ ?

ܙܝܓ U. as Arab. = ܙܝܓ Al. also as Arab. *to be in love*, p. 109.

ܙܝܒ *to run about* or *away*, also in K. *to wrench*, for ܙܝܓ. Cf. O.S. ܙܝܒ *to break*, Heb. שׁבר *to run about*. Cf. O.S. and N.S. ܒܙܩܐ *a bazaar, street*.

ܙܓܕܐ or ܙܕܒܐ *a lizard*, p. 34.

ܙܕܘܢܐ usually ܙܒܘܟ as O.S., *an oven in the ground*, p. 232.

Consonants.

§ 93. A noun is often repeated for emphasis, or to express a collective substantive, or for some such reason, and the first letter is then changed to Mim. The second time the noun is sometimes shortened. Thus مَعْوِلْ مَعْوِلْ *all sorts of money;* مَنْشْ مَنْشْ *a kind of man;* مَهْبَشْ مَهْبَشْ or مَبْشْ مَهْبَشْ *some sort of a book;* مَعْبِلْ مَعْبِلْ *passenger's luggage* (clothes and things of a similar nature) etc. This is only colloquial, and we may compare the English nursery language, 'Georgey-porgey' and the like. The same sense is rarely obtained by adding مِدْمِجْ § 25 (3).

§ 94. *Irregular aspiration in N.S.*

In the following cases letters are aspirated in N.S., where according to the analogy of O.S. they should be hard.

a. When the ground form has an aspirate, or the reverse, all the inflections and almost always all the derivatives have the same in N.S.; thus we have for the present of the verb *to steal* كْبِبْ, كْبِبْ: not كْبِثْ (ث) as in O.S. § 84; so causatives follow the primitives and not the rule in O.S. that 'the radical following the Aph'el preformative is soft, the next hard, the next soft'. Thus مَكْبِبْ (ب) not مَكْبِثْ (ث) as O.S. *to give in marriage;* and so several causatives or virtual causatives which have no primitive, as مَدْمِجْ, not مَدْمِخْ, *to rebuke, scold;* so also verbs derived from nouns, or other verbs, as مَكْبِثْ *to have leprosy,* from كْبِثْ O.S. and N.S. (ث U.) *leprosy,* m. f.; كَشِبْ U. *to become dark,* same as شْبِبْ (both ب); مَغْبِبْ *to cloud over,* from غْبِبْ O.S. and N.S. *cloud,* p. 45, from which we must distinguish غْبِثْ (ث) *shame,* pronounced respectively *ẻwa, oiba.* But we have مَشْخِبْ *old age,* and بْخِبْ *grace,* as O.S. (the

latter not colloquial) from ܦܬܓ, ܟܬܒ. We have ܗܬܓܒܐ U. K. Al., O.S. *repentance*, against ܡܕܒܬܐ: but ܟܬܒ K. Al. We find ܪܟܫܒ U. (foreign) and ܪܟܒܒ U. both = *rider* (the former in Al. is *a nobleman*); ܒܝܒܠܝܬܩܐ (foreign) *library*, f., against ܟܬܒ *to write*, ܟܬܒܐ *book*, m.; ܒܬܬܟܬܢܬܐ = ܒܬܬܓܢܐ *female*; and so some others.

b. The ܚ in the pronominal affixes of the second person is soft, as against the forms which probably correspond to them in O.S. See § 11.

c. In Tkhuma, Ṭiari, Alqosh and neighbouring districts the terminations ـܟܢ, ـܟܐ, have ܟ soft, as against O.S. Thus ܡܗܝܡܬܐ *a Syrian woman* (O.S. ܟ); ܡܘܬܐ *death* (O.S. ܟ). So ܒܝܬܐ *house* (O.S. ܟ). This of course only applies to the districts where ܟ and ܦ are at any time aspirated. In Upper Ṭiari the endings ـܟܢ, ـܟܐ, are always pronounced *ésha*, see below, § 124.

d. In Tkhuma the ܟ in the second person personal pronouns and endings of verbs is soft. Thus ܐܢܬ *thou*, m.; ـܘܢ *you are*, pl. But ـܟܘܢ *you*, has ܟ hard.

e. The first radical of verbs in either conjugation should by the usual N.S. rule be hard, but there are the following exceptions:—

ܟܒܒ Al. *to be sorry.*

ܟܒܫ U. *to conquer.* In K. ܒܫ.

ܟܒܫ Al. *to subdue.*

ܦܩܕ (ܐ) Al. Bo. Z. *to understand, remember.*

ܡܟܟܠ or ܡܣܟܠ Al. *to dine.*

Also in Al. Bo. Z. a few other foreign verbs beginning with Pe.

f. The following are exceptions to the rule that the second radical of second conjugation triliterals should be hard:

ܡܙܓܓ *to clean, prune*, in K. *to cauterize* (under influence of ܙܓ *to be clean*).

ܡܘܕܥ *to inform*, in Ashitha, elsewhere with hard Dalath.

The verb ܡܟܟܠ or ܡܟܠ is sometimes spelt with medial ܟ, but this seems to be inaccurate, see § 47.

g. The names of the first five days in the week in N.S. universally have ܟ for O.S. ܬ, as ܒܪܒܫܒܐ for ܒܪܬܫܒܐ. In N.S. the ܟ makes a diphthong with the Pthakha: as *kho-shiba*.

h. Also the following:

ܐܝܬ: ܐܝ MB. Sh. *come* (Imp.), ܐܝܬ: ܐܝܢ Tkh. *id.* = O.S. ܐܝ: ܐܝ § 46.

ܒܛܠ U. = ܒܛܠ O.S. (ܬ) *beggar*, § 88, *g*.

ܐܘܪܟܐ = O.S. ܐܘܪܟܐ *length*, m.

ܠܝܬ in K. *lath* or *lïth*, Al. *léth*, U. *lït, there is not*, O.S. ܠܐ. But ܠܝܬ ܒ in Al. is *lätti*.

ܨܘܒܛܐ see p. 291.

ܒܕܓܐ J. K. = ܒܕܓܐ U., O.S. = ܒܗܕܓܐ Diz *sheep*, § 88, *h*.

§ 95. *Irregular hardening in N.S.*

In the following cases the O.S. rule is not followed.

a. ܐ and ܦ are always hard in U. J. Sal. Q. Gawar, etc. Also see below, p. 303.

b. In the second conjugation the preformative ܡܬ does not soften the following letter, whether the ܡܬ have a vowel or not, e.g. ܡܕܠܠ (ܕ) = O.S. ܡܕܠܠ (ܕ) *to thin out*; ܡܒܙܒ = O.S. ܡܒܙܒ (ܒ) *to cause to be sacrificed*. And so with virtual causatives such as ܡܒܣܪ *to preach*, O.S. ܡܒܣܪ; ܡܒܛܠ *to be lazy*, Arab.; ܡܒܛܠ K. *to give* or *take interest*, cf. O.S. ܒܛܠ *money*; ܡܒܪܪ *to justify*, § 119.

c. The prepositions ܒ, ܠ, ܟ, and the conjunction ܘ do not aspirate the following consonant as in O.S., nor do they take a vowel,

unless perhaps a half Zlama (see page 290); thus ܕܟܬܒܐ N.S. = ܕܒܟܬܒܐ (ܕ) O.S. *which is in the book.*

d. Contrary to O.S. analogy the second radical in the first conjugation is hard in N.S. in the following verbs, mostly of foreign origin:

ܟܒܰܐ *to foam*, cf. N.S. ܒܘܟܐ or ܒܘܟܡܐ *foam*, f.

ܟܰܒܶܐ Al. *to grieve*, p. 299.

ܙܰܒܶܚ K. *to cut up* (sheep, etc.), cf. N.S. ܙܒܺܝܚ as O.S. *to sacrifice.*

ܙܰܒܶܢ Al. = ܙܰܒܶܢ K., § 123, *to subdue.*

ܙܰܓܰܕ K. *to eat one's fill.*

ܙܰܓܶܓ K. *to be sticky*, cf. N.S. and O.S. ܕܒܫܐ *honey*, m.

ܙܰܓܰܕ *to strike* with the hand or fist. Distinguish ܙܟܶܪ *to remember.*

ܚܕܶܐ *to fear*, § 83, D, *c.*

ܚܰܒܶܩ for ܚܰܒܰܩ *to hug*, cf. O.S. ܚܒܘܩܐ *an embrace*, Chald. חְבַק *to hug*; so Heb.

ܚܰܒܶܕ *to find out*, cf. N.S. ܚܒܘܕܐ *word, news*, m., Arab.

ܚܰܒܶܛ K. *to grow perfect*, cf. ܚܒܺܝܛ § 81 (5), Arab.

ܛܰܒܶܥ *to sink*, U. K. *print*, Al. (ܥ from Arab.) O.S. ܛܒܥ, cf. O.S. and N.S. ܛܒܥܐ *a die*, m., and ܛܰܒܶܥ Al. *to sink into sleep.*

ܝܰܬܶܒ (ܐ) U. K., ʾ Al., *to sit*, O.S. ܝܬܒ (ܐ).

ܟܰܟܶܐ *to beckon.*

ܟܰܠܶܚ *to lick*, p. 295, (hardening so as to distinguish Kap and Khéith).

ܟܰܡܶܟ *to be gentle*, O.S. ܟܡܟ, cf. O.S. and N.S. participial adjective ܡܟܝܟܐ *gentle*, whence is derived ܟ in the N.S. verb.

ܟܟܝ Ti. *to bite*, § 120, *a*.

ܣܒܪ *to trust, venture, talk, not to be homesick*; and with a ܟ sound *to expect*, cf. O.S. ܣܒܪ *to hope, think*, ܣܒܪ *to expect, announce*, and O.S. ܣܒܪܐ *hope*, N.S. ܣܒܪ *contentment* (sense from Arab.).

ܫܟܝ *to be hushed*, Arab.

ܫܟܒ Tkh. (ܒ J.) *to dam up, fill* = O.S. ܫܟܒ *to shut*, § 77 (2).

ܟܕܡ K. *to be old*; O.S. ܟ, N.S. ܟ under influence of ܒܟܝܡ *ancient*, § 81 (5).

ܩܒܪ K.; O.S. ܩܒܪ, § 92, *b*, p. 296.

ܛܒܐ K. (ܒ U., O.S.) *to collect as water in a reservoir*, also (K.) *to be angry*; ܛܒܐ is *to bail water*. Cf. O.S. ܛܒܐ or ܒܛܒܐ *a reservoir*; N.S. ܒܛܒܐ *a mug*, m.

ܛܒܠ K. Al. *to receive* = O.S. ܒܛܒܠ, and U. ܡܛܒܠ; hence ܒ. ܛܒܠ is *to complain*: also in K. *to prosecute*, as O.S.

ܥܝܦ *to be tired*, pp. 118, 297.

ܥܒܪ, in U. Z. Al. *to ride*, p. 130, O.S. ܥܒܪ or ܥܒܪ, cf. N.S. and O.S. ܥܒܪܐ *rider* (whence ܥ in the N.S. verb).

ܥܟܝ *to be soft*, cf. O.S. ܥܟ and ܥܟܝ *to make soft*, and cf. O.S., N.S. ܥܒܝܟܐ *soft* (whence ܥ in the N.S. verb).

ܦܓܪ K. *to be like*, Arabic, cf. ܡܦܓܪ Al. = O.S. ܦܓܪ *to liken*.

ܦܓܫ K. *to be innocent, guileless*.

ܦܓܐ Al. *to accuse*, Arab.

ܨܒܐ *to adhere to, to be a follower of*, Arabic, cf. O.S. ܨܒܐ *to follow for vengeance*.

ܩܛܦ *to remain firm*, K. *to stay*, Al., Arab.

ܩܦܚ K. *to thrust, prod*, O.S. ܩܦܚ. See ܙܒܚ § 104.

e. In the following verbs the last letter is hard.

All verbs ending in ܐ and ܗ make those letters hard in the preterite except in Al., e.g. ܥܒܕܟ *I did*, ܐܡܪܟ Ti. *I said* (= ܐܡܪܟ).

First Conjugation—

ܫܠܟ *to be busy.*

ܟܪܥ *to kneel*, O.S. ܟܪܥ and ܟܪܥ. The hard ܥ from N.S. ܒܪܟܬܐ (O.S. ܒܪܟ) *a knee.*

ܫܚܩ (but ܫܚܩ Ti.) *to laugh*, O.S. ܫܚܩ or ܫܚܩ. The hard ܩ from N.S. ܫܚܩܐ (O.S. ܫܚܩ) *laughter.*

ܙܠܛ U. or ܫܠܛ K. *to conquer*, Arab. غلب, O.S. ܥܠܒ, p. 299.

ܡܠܐ *to fill up* (ܡܠܐ K. is *to trample, strike* = Chald. ܕְּܒֵܕ *to tread*).

ܙܝܥ *to sweat*, O.S. ܙܝܥ, cf. ܙܝܥܬܐ (O.S. ܙܝܥ) *sweat.*

ܪܡܣ K. *to beat down* (earth), O.S. ܪܡܣ, hard ܥ from O.S. ܪܡܣܬܐ *a footstep?*

ܫܡܥ K. or ܫܡܥ K. *to think*, see § 92, perh. ܥ from O.S. ܫܡܥ *meditation.*

ܢܩܥ *to put out* (the eyes).

ܙܡܥ *to be sullen*, Arab.

ܫܪܝ *to curry* (horses), O.S. ܫܪܝ and ܫܪܝ; Arab. and Chald. root سحي, the hard ܥ in N.S. from Arab.

ܫܚܝ *to be dark*, O.S. ܥ, cf. ܫܚܬܐ *darkness*, m., p. 290.

ܒܥܝܬ *to ask for*, Arab.

ܦܝܟ U. *to pluck*, O.S. ܒ.

ܙܪܬ Al. *to rob, take captive*, Arab.

ܢܒܬ K. (ܬ from Arab.) *to make a hole, make hollow*, O.S. ܒ, cf. O.S. and N.S. ܒܨܬܐ *eye of a needle*, m. (ܬ N.S., ܒ O.S.) and ܒܨܒܬ *female*, f., which has ܒ in both languages. Cf. ܡܨܒܬ p. 47.

ܫܝܠ *to rob, take captive*, Arab.

ܨܒܐ K. Al. *to be pleased, will* (usually impersonally), cf. ܒܨܝܬܐ Al. *will*, Arab.

ܥܕܒ Al. *to torment*, Arab.

ܦܙܙ U. = ܦܓܓ for which see above (*d*).

ܦܙܙ *to stab, burst* (so Chald. Pa'el, but ܙ). The hard ܙ to distinguish it from ܦܙܙ as O.S. *to chafe*, and ܦܫ as O.S. *to fly*.

ܫܝܠ *to turn aside*, Arab.

ܦܝܟ, see ܦܟܟ above (*d*).

ܦܘܟ K. *to finish, be ready*.

ܦܝܟ or ܦܝܫ Tkh., see § 92.

ܙܙ U. (or ܙܝܕ K.) *to subside* as a swelling, or *escape* as wind from a bladder, § 92, (root ܫܚܐ in Heb. *to subside*, whence hard ܙ).

ܨܝܟ *to pluck*, O.S. ܒܨܟ? (also in Al. Ti. ܨܟ is *to pluck*, in O.S. *to extract*).

ܙܙ *to partake*, as Arab. So N.S. ܒܙܒܬܐ *partaker*, m. Distinguish O.S. and N.S. ܒܙܬܐ *remainder*, O.S. ܥܙܙ *to remain*.

ܙܙ *to fasten the eyes* K., *be dirty* K., *get a bad name* K., *plant* U.

ܙܙܟ *to give up* (a bad habit) Kurd., Arab.

Second Conjugation triliterals:

ܡܟܝܘܬ U. or ܡܟܝܬ K. *to answer*, Arab. etc. = O.S. ܙܟܒ.

ܡܟܝܕ *to tempt, try*, Arab.

ܡܚܡܟ K. *to air before the fire*, cf. N.S. ܚܡܐ *steam*, m.

ܡܙܘܓ U. ܡܚܘܓ K. *to join, marry*, O.S. ܙܘܓ Pa'el. For ܓ cf. N.S. and O.S. ܙܘܓܐ *a pair*, m., ζεῦγος.

ܡܚܝܒ *to love*, O.S. ܡܚܝܒ and ܙܝܒ. For ܒ cf. O.S. and N.S. ܚܘܒܐ *love*, m.

ܡܚܒܝܠ *to be* or *make lame*, Kurd. So N.S. ܚܒܝܠ or ܚܒܝܠ *lame.*

ܡܚܟܝܓ *to saddle*, O.S. Pa'el. For ܓ cf. O.S. and N.S. ܚܕܓܐ *a saddle*, m.

ܡܚܟܝܬ *to wonder.* See ܟܝܬ above.

ܡܚܝܕ K. Al. *to torment.* See ܚܝܕ above.

ܡܚܙܘ or ܡܚܙܘ. Same as ܙܘ above (all hard Kap).

ܡܙܘܒ U. *to repent*, Arabic. In K. Al. ܙܘܒ, also Al. ܡܚܙܘܒ, O.S. ܙܒ.

ܡܚܘܬ K. (or ܡܚܘܬ) *to uphold.*

ܡܚܙܓ U. Same as ܙܓ above.

f. In the following quadriliterals the second or fourth radical is hard:

ܡܟܒܟܝܟ (or ܡܟܒܟܝܟ) *to foam, scum.* See ܒܟ above (*d*).

ܡܟܠܟܝܠ or ܡܟܠܟܝܠ K. *to crawl.*

ܡܕܕܝܠ *to be doubleminded*, U., *to be much patched*, K.

ܡܙܠܓܓܐ *to trot*, tr., or ܡܙܓܓܐ.

ܡܙܡܕܐ *to peck.*

ܡܙܒܠ (in Tkh. ܒ is like ܗ) *to litter, dung* = ܡܙܒܠ K. as O.S. Pa. See ܙܒܠ below (*g*).

ܡܙܒܠ U. = ܡܙܒܠ Al. See § 123.

ܡܙܓܓܐ *to be pale.* In K. *to prod, prick*, § 83 (2).

ܡܙܒܠ U. *to be* or *take cold* = ܡܙܒܠ U. In Al. ܡܙܒܠ = *to spoil*, tr., as O.S.

ܡܙܒܕ *to injure.*

ܡܙܚܚ *to arm oneself*, Kurdish.

ܡܙܚܐ *to be dry* or *thirsty, crackle as a dry kettle.* In U. *to sob.*

ܡܙܕܕ *to pant*, § 45, *g*.

ܡܙܚܠ *to prod*, § 83 (2).

ܡܙܚܐ *to groan*, perh. O.S. ܙܚܐ.

ܡܙܡܕܐ *to wander about.*

ܡܙܠܐ *to stammer.*

ܡܙܓܐ *to shrink, slip from the hand.*

ܡܙܐܐ *to pull wool, tear.* In K. *to whisper*, §§ 113, *e*, 123.

ܡܙܓܓ K. *to boil food*, under influence of O.S. ܙܓ *to soften.*

ܡܙܐܐ *to tremble, shiver*, O.S. ܙ = ܡܙܓ K. and ܡܙܙ K.

ܡܙܚܠ *to sew loosely, tack.*

ܡܙܚܐ *to weave loosely*, K., *shake*, U.

ܡܙܟܕ *to guide, govern.* See § 83 (14).

ܡܚܟܝܬ *to tack, stitch, be pitted with small pox.*

g. Also the following have irregularly hard letters:

ܐܝܬ *there is*, before ܠ, as ܐܝܬܠܝ *I have.*

ܫܬ̈ *six* (f.), K., O.S. ܫܬ.

ܒܝܕ *by means of*, O.S. ܒܝܕ.

ܟܣܦܬ *a gull*, m., O.S. ܟܣܦ *one who laughs*, cf. ܟܣܝܦ above (*e*).

ܟܕܒ *lie*, m. Should by rule be ܟܒ, § 84 (8) and so it is in Al. and O.S. For ܟ cf. ܡܟܝܟ *to lie.*

ܙܒܠ *litter, dung*, m., O.S. ܙܒܠ. See ܡܙܒܠ above (*f*). ܬ under Arabic influence.

ܐܚܕܥܣܪ *eleven*, O.S. ܐܚܕ ܥܣܪ (ܥ).

ܡܣܪܩܬ *a currycomb*, m., as the verb ܣܪܩ *to curry.* See above (*e*).

ܣܟܝܢܬ f. and ܣܟܝܢ *knife*, in spite of § 84 (2) because of O.S. ܣܟܝܢ *id.*, which has hard Kap in accordance with § 84 (5).

ܙܒܢ *time*, f., O.S. ܙܒܢ (hence ܙ).

ܥܩܒܬ *heel*, f., O.S. ܥܩܒ.

ܟܬܪܬ *plough*, f., in spite of § 84 (2), because of O.S. ܟܬܪ.

ܐܨܒܥ (ܨ like ܨ) *finger*, f., O.S. ܐܨܒܥ. So Al. ܐܨܒܥ § 89, *b* (ܨ through Arabic).

ܐܬܡܠ *yesterday*, O.S. commonly ܐܬܡܠ, but ܡܠ is also found, § 86.

ܡܩܡ f. and ܡܩܘܡ *place*, have ܩ against § 84 (8), and so in O.S.

h. Generally when words have their last letter hard, especially if other than verbs, they may be presumed to be foreign words: such as ܦܘܩ *answer*, m., ܣܪܝ *steep*, ܒܬܪ *indeed*, ܡܛ *because.*

Interchange of the Consonants, etc.

§ 96. ܐ prosthetic is very common in N.S. as also in O.S. We thus have many Greek words beginning with στ (ܐܣܬ), σχ (ܐܣܟ), etc., as ܐܗܳܟ̈ܺܝܠ *a scholar* [ܐܗܳܟ̈ܺܝܠ *school*, is rare, ܟ̈ܺܝܬ̈ܳܐ being used instead], ܐܣܛܶܦܳܢ *Stephen*, ܐܣܛ̈ܳܘ̈ܟ̈ܺܝܐ *elements* (στοιχεῖα). So:—

ܐ̈ܢ̈ܚ̈ܢ̈ or ܐ̈ܢ̈ܚ̈ܢ̈ or ܐ̈ܢ̈ܚ̈ܢ̈ *we*, O.S. ܐ̈ܢ̈ܚ̈ (old form ܐ̈ܢ̈ܣ̈ܢ̈).

ܐ̈ܢ̈ܣ̈ܝ̈ܢ̈ Sal. or ܐ̈ܣ̈ Sal., = ܐ̈ܣ̈ܝ̈ O.S., U. K. Al. *sin*.

ܐ̈ܢ̈ܙ̈ *dung*, for ܐ̈ܙ̈, = O.S. ܐ̈ܙ̈ܢ̈.

ܐ̈ܠ̈ܬ̈ܬ̈ *below*, O.S. ܐ̈ܠ̈ܬ̈, Al. ܐ̈ܠ̈ܬ̈ § 67.

ܐ̈ܩ̈ܕ̈ Al. = ܐ̈ܩ̈ܕ̈ *how much?* § 67.

ܐ̈ܩ̈ *hundred*, O.S. ܐ̈ܩ̈ (also N.S., § 26).

ܐ̈ܪ̈ܓ̈ܠ̈ f. *foot*, perh. for ܐ̈ܪ̈ܓ̈ܠ̈ = O.S. ܐ̈ܪ̈ܓ̈ܠ̈.

ܐ̈ܪ̈ U. ܐ̈ K. *a mill*, f., for ܐ̈ܪ̈ : O.S. ܐ̈ܪ̈.

ܐ̈ܪ̈ܡ̈ܢ̈ or ܐ̈ܪ̈ or ܐ̈ܪ̈ܡ̈ܢ̈ K. or ܐ̈ܪ̈ܡ̈ܢ̈ Ti. m., = O.S. ܐ̈ܪ̈ܡ̈ܢ̈ *pomegranate*.

ܐ̈ܫ̈ܒ̈ܥ̈ Tkh. Q. (ܐ̈ Ti. Ash. Sh. Al.) *seven*, f., O.S. ܐ̈ܫ̈ܒ̈ܥ̈.

ܐ̈ܫ̈ܒ̈ܥ̈ܣ̈ܥ̈ K. *seventeen*, O.S. ܐ̈ܫ̈ܒ̈ܥ̈ܣ̈ܥ̈ etc.

ܐ̈ܫ̈ܒ̈ܛ̈ (ܒ̈) *February*, m., or in K. as O.S. ܐ̈ܫ̈ܒ̈ܛ̈.

ܐ̈ܫ̈ *six*, m. (so also O.S. sometimes), and so all derivatives.

ܐ̈ܬ̈ܫ̈ *nine*, K., and so derivatives, see §§ 26—28.

So sometimes in Al. with ܠ, ܪ; e.g. ܐ̈ܟ̈ܒ̈ܗ̈, pron. *Elbéthi*. On the other hand ܐ̈ܣ̈ܦ̈ܪ̈ = O.S. ܐ̈ܣ̈ܦ̈ܪ̈ m. *quince;* and see p. 280.

§ 97. ج has the sound of ك in جِكْلِي *in the midst.*

So جَكْمَة Sal. *pillow*, § 92.

جَدِي *to wish*, in MB. and so يَجِي in Tkh., § 46.

جْتِي *to hug*, § 95, *d*.

جْجُوتِي Sp. *to squirt milk from an udder.*

جْجِكِيك *to foam*, § 95, *f*.

جْمِيد, in U., but ژ in K., *to say grace*, O.S. جْمُكْ = *grace after meat*, also *compline*, because said in the monasteries after the only full meal of the day (جْمِيد *to be satisfied*, O.S. جْمِك).

جْمِيتِي K. (sometimes) *to look closely* Ti., *make firm*, Tkh. *punish*, Tkh.

جْمِيد *to expect*, § 95, *d*.

جِيكْ *finger*, f., O.S. جِكْ.

ك has the sound of ژ in كْلَكِّي *Alaps:* pl. of كْلَك f. (not in sing.).

So جْمِيجِد *to incite, be industrious*, O.S. جْمِجِد.

جْمِيدِيد *to search*, (but ك sound in K.), § 83 (12). There is also جْمِيدِيتِي *to mix up:* O.S. جْمِد *to enclose, include.*

كِيكِنْ *a plough*, f., in the district of Narwa, where ڤ retains its sound, §§ 85, 104.

كِيجِي (in Baz) *to be warm* or *thirsty, to fear greatly.* Elsewhere Pe. In U. كِيجِج.

كِيجِل (in Tkh.) *to be crooked*, § 113, *j*. Elsewhere Pe.

So جِيجِي *bastard* = Turk. يېچ; جِيجِكِي *brass* = Turk. پرنج; perh. لِمِكْ *cheese* = O.S. لِحِكْ (root لحك). For جْكَمَا see § 107.

Probably also مَحْبَذْتِهِ = مَحْبَذْوِهِ, both *to push*; and مَحْبَسْتِهِ = مَحْبَسْلِهِ both *to change*. See above, § 92.

بَحْفَهْ *plate*, has ه sound in sing., ت sound in pl.

ت is silent after, or coalesces with Rwaṣa, as دُدْمَحْبَلْ *against*. ى is silent in كَدِى *give* (imperative) = O.S. دِى, and its plural. So in مَكْدِى Tkh. *the act of giving*, § 46. Perhaps كَدْ *a flame*, m. = לַהַב Chald. and Heb., cf. O.S. بَحْدِبْ *to flame*. ى is often silent in the imp. of verbs ىىت, see § 41, as عَجْفَى *leave alone*, pronounced *shuq* or *shwuq*.

§ 98. ل is silent in many words, chiefly in those which have ل in O.S. The transition from ل to ك is a very natural one. So فِيكْ K. (rare in U.) or مَفْيِكْ U. Al. or مَفْيِكْ K. *to divide*, in Al. sometimes مَفْيِيدْ فِيدْ = O.S. فِيدْ *to divide into two parts*, فِيدْ *to divide into several parts*, also *to doubt*. Cf. فِلْكَهْ, فِلْكَدْ p. 103. The ل remains in فِلْكَدْ *half*, m. (O.S. ʾ) and in the O.S. phrase retained still and always now prefixed to the Nicene Creed: بَحْدَدْ بِدْ وِلْدَ هَوْلَدْ *in truth and without doubt*. So:—

دِيكْ *to look intently*, O.S. دِيكْ p. 98.

وِ U., وِّ K. Z. = وِيلْ Z. *also*, p. 161.

بَحْفَهْ *a bridle, bit*, m., O.S. لَهْبَحْفَهْ § 89; in K. Sh. *a jaw*.

مَكْدَهْ Al. *to hire*, O.S. دِيكْدَهْ. Hence Al. دِيكْدَهْ *a hired servant*.

مَحْكَنْهْ K. *a shield*, f., O.S. مَحْكَنْهْ.

مَحْوِكْ or مَحْوِيلْ as O.S. *to mix liquids*: esp. *hot and cold water*.

مَكْرَهْ K. *to dawn*, O.S. مَكْرَهْ.

ܫܟܰܚ K. *the dawn*, m., O.S. ܫܰܟܺܝ or ܫܰܟܺܝܐ.

ܙܕܳܪ *small axe, chopper*, m., O.S. ܙܕܳܪ. Pronounced in N.S. *nar'a*, as if with ܪ for ܠ.

ܫܝܟ K. *to make a hedge*, O.S. ܫܝܟ.

ܗܢܟ Al. *avenue* (= ܣܒܝܠ U.), O.S. ܗܢܟ *a hedge* or *loose wall*.

ܟܟܘܟ m. and ܟܟܘܟܐ, see p. 230.

ܟܟ *to feel, to wake*, O.S. ܕܟܟ.

ܫܟܕܐ *almond*, m., § 88, *h*.

ܫܟܕ *to kindle*, O.S. ܫܟܕ.

ܫܟܟ *to shake*, O.S. ܫܟܟ (we have also N.S. ܫܝܟ *to disturb*).

ܫܘܠ m. *business, affair* = Kurd., Turk. *shughul*.

ܫܕܟ and ܫܕܟܐ *a native lamp*, f. = O.S. ܫܕܟܐ m.

The ܠ falls in all parts of these verbs, and in their causatives.

§ 99. ܠ and ܝ are frequently interchanged, the former being more used in U., the latter in Ṭiari, as ܟܝܢ or ܟܢ *soul, self*; ܒܝ ܚܝܫ or ܒܚܫ ܒܝ *instead of me*.

For ܠ and ܥ see below, § 113, *m*.

§ 100. There is no ܝ in O.S. In N.S. it comes in various ways.

a. It represents ج or چ in words from Arabic, Persian, Turkish, etc., as ܫܝܟ U. *nice*, ܟܝܕ *sum total*.

b. In some cases it corresponds with ܠ of O.S. as ܦܠܝ *to split open* (a vessel or skin), *to be talkative*, perh. O.S. ܦܠܝ *to uncover*, ܟܙܝ *to scrape*, = N.S., O.S. ܟܙܙ: also in N.S. *to strip leaves* (as in

Arab.), ܟܕܫ in K. *to rake mud*, as O.S. ܟܕܫ, also *to slide* (Jamal from Arab.), ܟܒܛ *to stone* (a person), as O.S. ܟܒܛ (Jamal from Arab.), ܡܟܙܝ K. *to look on at a show*, perh. O.S. ܟܙܝ *to amuse oneself*, ܡܗܟܙܝ also, as O.S. ܡܗܟܝܟ *to interpret* (Jamal from Arab.). For ܟܠܣ cf. *h*, below.

c. Perhaps ܟ = ܟ in ܟܠܝ *to be numb*, for ܟܠܝ from O.S. ܟܟ *to feel*, see ܡܟܟܝ or ܡܟܟܝ below (*h*).

d. ܟ = ܘ in ܟܘܝ *to move*, intr., probably = Chald. ܢܝܚ *id.*; ܢܘܐ U. = ܢܘ K. *to rebuke*; ܢܝܐ K. = ܢܝܘ U. *to shoot with a gun, peck*, perhaps connected with O.S. and N.S. ܡܘܢܩܐ *a dot*, m. and ܢܟܘ Ti. *to bite*, § 120, *c*.

e. ܟ = ܐ in ܐܘܕܡܝܢܐ or ܐܘܕܡܝܬܐ *an Urmi man*, § 81 (1).

f. ܟ = ܣ in ܡܙܓܙܟ *to crawl, creep* = O.S. ܙܒܣ. Perhaps this is connected with ܙܟܫܐ *insect*, m. (O.S. ܙܓܫܐ) and ܡܟܟܝܟ *to creep*, ܫܟܘܟܐ *ant*, m. ܟ = ܣ in ܡܘܟܐ m. *calf* = O.S. ܡܘܥܣܐ (*μόσχος*).

g. ܟ = ܨ in ܟܨܝ U. also ܟܨܨ *to sprout* (also ܟܨܝܕ K.)—same root as N.S. ܨܒ *to be green*, O.S. ܨܘܢܐ *green*.

h. ܟ = ܥ in ܟܥܟ K. *to snatch*, for ܥܢܟ § 95; cf. ܟܟ ܡܘܬܐ Ti. = 's ܥܟ U. § 16; ܟܠܣ *to strip off* (bark, or the skin) = ܫܠܣ *to strip*, O.S. ܥܒܣ; ܡܥܝܟ U. *to rust*, from N.S. ܟܝܟ U. or ܥܒܟ K. *rust*, m., Kurd.; ܡܙܟܝ U. also ܡܙܟ K. *to be numb*, perhaps from ܟ O.S. *to feel*. Cf. ܟܠܝ above, *c*.

i. ܟ and ܚ are sometimes interchanged, as in ܟܚܐ *to be tired*, in Ti. ܚܐ (elsewhere ܟܚܐ or ܚܐ is *to be smooth*); ܡܚܝܟ

K. = ڤیڤ U. *to sprout* (see above, *g*). ڤیڤ K. = ڤیڤ U. = ڤیڤ Baz *to be warm* or *thirsty, to fear greatly*; حەیڤ or حەیڤ f. *lane, quarter* of a city; and so some other foreign words where N.S. ڤ = چ, as چەنتە f. *wallet* = Turk. چانطه; چەوال f. *sack* = Turk. چوال.

§ 101. ڤ in many parts of Kurdistan, especially in MB. and Ti., has often the sound of س as ڤەشەن *body*, pronounced فەسەن; this is very common.

In other districts also we have ڤ and س interchanged, as ڤێکا U. = سێکا K. *to conquer*; ڤەخڤین or سەخڤین Al. *to dine* (at midday), ڤەڤڤیان K. or سەسپان U. K. *to covet, long for*. ک = س in ڤک Al. = سک U. *care, trouble*, f.

For the interchange of ک and ح and ت see below, §§ 113, 120.

§ 102. ک and ڤ are interchanged in کەڤڕە or ڤەڕە *to scratch* (= ڤەڕاندن, N.S. and O.S.); also *to be squeezed out*, as juice. So N.S. ڤەخەڤ *a scratch*. ڤەڤەکەن = ڤەڤەدەن K. *to ring* as metals, *clink*, also ڤەڤەکەن K. See § 110, *e*.

ک stands for ڤ in ئەمەک Tkh. *today*, § 67.

§ 103. ڤ often falls in N.S., as in the following words:

ئوستا (ڤوستا K. MB.) *master workman*; cf. ئوستاڤ § 19, where the ڤ reappears.

یەک *one* (O.S. یەڤ), and in any compounds, but not in یەڤ § 111.

یازدە Q. *eleven*, see § 26.

نوێ *new* (m.) § 21 (9) = نوێڤ or نوێڤ Q. [The Q. fem. is نوێنە *khéta*, but also نوێڤە as U.]

ܡܘܕ, several parts of, in Gaw. Sal. § 46.

ܡܘܕܥܬܐ Sal. = ܡܘܕܥܢܐ *knowledge.*

ܛܠܝܐ *boy.* O.S. ܛܠܝ.

ܛܠܝܬܐ *girl,* for ܛܠܝܢܐ.

ܦܪܕܐ J. *mule.* In U. pronounce ܕ § 17, p. 38.

ܐܝܟܡܐ or ܐܝܟܡܢ Al. = ܐܝܟ ܡܐ *how much,* p. 163, cf. ܐܝܟ ܗܘ *so much.*

ܐܝܟܡܐ *how can I tell?* = ܡܐ ܐܝܟ § 73.

ܒܬܪ, O.S. ܒܬܪ. In N.S. sign of the past tense.

ܩܕܡ *before.* O.S. ܩܕܡ.

ܩܕܡܝܐ, O.S. ܩܕܡ, *first.*

ܒܬܟܝ Al., final Nun for ܕ? See § 67 a. v. ܒܘܬܝ.

Perhaps also ܐܘܕܢ (ܐܘܕܢܟ Q. Sal.) *ear* is for ܐܘܕܟ from O.S. ܐܘܕ or for the pl. ܐܘܕܟܝ; and ܒܝܪ for ܒܝܕܪ § 70 (3).

§ 104. ܕ has the sound of ܐ in several words.

a. At the end of many foreign words, such as (ܐ) ܐܠ *besides,* ܡܣܓܕ *mosque,* ܒܠܒܕ *indeed,* ܛܪܒ *trick,* ܚܐܪ *free,* etc. But the ܕ sound is also used, and reappears if a termination is added; e.g. ܚܐܪܘܬܐ *freedom.*

b. Also the following:

ܐܡܪܟܪ U. *to-night,* § 67.

ܒܝ *by means of,* § 68.

ܒܨ *to thrust,* in U.; in K. the sound is between ܕ and ܐ. Chald. ܕܚܩ.

ܙܟܪ *to remember,* under influence of O.S. ܐܙܟܪ *id.* (Ar. ذكر).

ܕܝܕܘܬܐ Al. *remembrance*, m.

ܙܡܝ Al. = ܙ̈ܗ Ti. *to sink.*

ܗܟܝܟ *thus*, § 67.

ܡܗܢܓܠ = ܡܗܢܝܠ K. *to hang*, p. 257.

ܦܪܘ K. = ܦܪܗ Al. *to pass* (Arab. with Te).

ܟܪܢܐ *plough*, §§ 85, 97.

ܕ ܐܦ *in order that* (*qŭt:* also *qd-d*).

ܡܦܟܐ O.S. *an owl*, f. (pl. ܡܦܩܢܐ).

But ܗ has the sound of ܕ in ܟܚܫ *to boil, ferment*, (in U., but in K. the ܗ sound remains, as in O.S. ܕܚܫ. Cf. N.S. ܡܚܕܚܫ K. *to be boiled to rags*).

In Al. ܒܝܬ̈ܐ, the pl. of ܒܝܬܐ *Church*, is pronounced *ětătha*.

Compare also ܦܬܝܚܐ U. and ܦܬܝܥܐ Al. *opportunity*, p. 289.

ܕ = ܗ in ܢܝܕ Sh. (see §§ 103, 105).

§ 105. ܕ has the sound of ܕ in the following words:

ܕܘܪ *to return, be converted*, in MB. only (elsewhere the ܦ sound) § 46.

ܕܝܩ (also with ܦ) *to extinguish.* So O.S. Pa'el.

ܕܝܟ *to prick, indent*, O.S.

ܕܝܪ *to sweat*, O.S. (ܕ in U. but ܕ in K.).

ܕܝܕܐ *sweat*, O.S. ܕ̈ܡ. But ܦ in K., and also in U. in the sense of *resin, sap.*

ܢܝܕ *to know* (in present only), in U. In other places the ܕ sound, but see §§ 103, 104. So ܢܕܥܐ, ܢܕܘܥܐ.

The Jews of Azerbaijan pronounce ܕ̈ܝܕ with a ܕ sound. See § 104.

§ 106. ڤ = ڎ or ڡ.

a. ڤ apparently = ڎ in ڀڒڤڏ *a husband's brother* and ڀڒڤڏڐ *a husband's sister* = O.S. ڀڒڎڏ, ڀڒڎڏڐ.

So ڀڒڎڒڎ Al. = ڀڒڎڒڤ *again*, § 67.

b. ڤ and ڡ are interchanged in foreign words, especially in the Alqosh dialect which is most influenced by the Arabic. Thus ڤڒڎ K. = ڤڒڡ Al. *to subdue*, (U. ڀڒڤڒڎ) cf. ڤڒڎ *subject*. So compare ڀڒڤڒڡ K. *service* (U. ڀڒڎڒڡ) with ڎڒڤڒ K. Al. *to serve* (§ 114), ڎڤڒڏ Al. *a male servant*, ڎڒڤڒڏڐ K. or ڎڤڒڏڐ Sh. *maid servant*, and ڤڒڡ U. Tkh. with ڤڒڡ Al. *ready*. In Zakhu this change is frequent in Syriac words, § 124.

ڎڒڤڒڏ *some*, is in Al. sometimes pronounced *khŭdma*.

§ 107. ڀ is much interchanged with ڎ, especially in words from the Arabic. As in the N.S. dialects, except only that of the Plain of Mosul (Alqosh), where the people hear Arabic spoken on all sides of them and so have learnt its sounds, there are only the two sounds ڀ and ڎ (or ڃ) to represent the Arabic ڞ, ح and خ, there is much confusion. In the Alqosh vernacular MSS. referred to in the Introduction we find ڃ = خ (even at the beginning of a word), ح = ڎ, ڞ = ڀ. But this assumes a difference between ڎ and ڃ which does not exist in the other N.S. dialects; and to represent words with an aspirated initial letter is against all Syriac usage, see § 94, *e*.

When Arabic words are taken into Syriac ڞ almost always becomes ڀ; خ becomes ڎ; and the intermediate ح becomes either ڀ or ڎ, usually the former, especially in U., but ڤڒڎڏ *bold* (in Al. *difficult*) is always pronounced with ڎ, and so its derivatives ڤڒڎڒ K. Al. *to be brave*, ڀڒڤڒڎڒ U. (ڀڒڤڒڎڒ K.) *to embolden*: cf. ڤڒڎڒ *trouble* (f.), in K. *difficult*. ڎڒڎڒ *slander*, f. = Arab. بهتان.

ס and ש are interchanged in N.S. in the following words:—

ܫܡܥܬ U. K. = ܣܡܥ Al. *report*, f., Turk. بحث.

ܐܣܝܐ U., ܥܝܪ Al. K. *foal of an ass*, m. (in Tkh. ܐܚܕܐ).

ܐܣܬܘܢܐ U. Al., ܫ K. *power*, m.

ܡܫܘܠܐ U., ܫ K., *governor*, m., but ܡܣܘܠܐ *doctor*, always has ס.

ܐܣܝܪܐ K. or ܐܣܘܪܐ K. = ܒܝܬ Al. *prison*, f. (in U. ܒܝܫܬܐ f.).

ܫܪܝ U., ܫܒ Al. Tkh. *right, just, true;* also *justice*. Cf. ܐܫܪܐ p. 285.

ܡܫܘܒܕ U., ܥܒܕ K., *to govern* (but ܫܝܒܕ, ܡܫܝܒܕ have ש only, § 45, *h*).

ܡܫܚܐ or ܐܫܝܚ Al. *to say*, Arab., conn. with ܐܡܪ *to tell*, § 119?

ܫܘܫܝܐ or ܫ Tkh. Sh. = ܥܫ Ti. *carpet* (= ܫܟܒ U.).

ܡܘܠܝܕ U., ܝܠܕ Al. (not used in K.), *to beget, bear*. So ܡܘܠܝܕ U. Tkh. = ܝܠܝܕ U. f. = ܡܘܠܝܕ Al. *produce, fruit* [= ܒܟܪ Tkh. = ܒܟܪ Tkh. = ܒܟܪ Al. = ܒܟܪ U. Tkh. = ܒܟܪ Al. = ܝܠܕ Al.].

ܡܙܘܓܕ U., ܙܘܓ K., *to clasp*, p. 267, cf. ܫܝܓܕ § 95, *d*.

ܡܟܫܟܫ *to snuff about as a dog* = ܡܟܫܝܫ U. *to pant* (sound ס).

ܡܘܟܘܬ U. *counsel*, cf. ܡܝܟܫ K. *to take counsel*, in Al. *to reconcile* (from Arab.); also *to chop*, K. = O.S. ܟܫ.

ܩܝܡ K., O.S., ܩܘܡ Al. *to remember, understand*, in O.S. Pa. *to compare*. Often ܓ in Al. Bo., § 94, *e*. The ס is from Arab. See p. 98.

ܪܝܫ *to run*, O.S. and Al. ܪܘܫ.

§ 108. ס is frequently silent.

a. Always at the end of a word (except ܡܟܫܝܫ U. *to pant*, § 107), though not marked with *talqana*.

b. In many parts of verbs of the form ܐܬܦܥܠ and their causatives, § 46.

c. In the following words:—

ܗܵܕ *this* = ܗܵܕܹܐ § 12, and many derived adverbs, § 67.

ܐܲܠܵܗܵܐ *God*, in the adverbs on p. 159.

ܐܲܒܵܥܵܐ *appetite*, f., Arab. Turk. اشتها.

ܫܲܡܥܵܐ U. K. *report*, f., § 107.

ܐܲܚܡܲܪܵܐ usually ܐܲܚܡܲܪܵ, § 16, *wife's brother*.

ܙܒܢܵܐ *time*, has ܙ frequently: and the plural is often pron. *gd-t*.

ܥܲܢܬܵܐ Sal., ܥ U., *fault*, f. (so ܥܲܢܬܵܐ Sal. *our fault*).

ܓܲܒܠܵܐ *to cement*, see ܓܲܒܠܵܐ below.

ܐܲܣܲܝܵܐ K. = ܐܲܣܲܓܵܐ U. = ܐܲܣܝܵܐ O.S. *cement*, § 76 (5).

ܐܲܢ, ܗܲܢ and several other pronouns, §§ 10—12.

ܐܲܘ, ܐܲܘܲ *was, were;* and various parts of ܐܲܘܹܐ *to be*, § 46.

ܐܲܦ *to please*, some parts of, § 46.

ܓܲܢ f. *intellect*, Arab. Turk. ذهن.

ܐܲܡܲܪܵܐ *a summer pasture* (the encampment), see p. 98.

ܝܲܗܒ *to give*, some parts of, § 46.

ܐܲܥܲܣܵܐ also ʿܲܣܵܐ as O.S., *a Jew*, also ܐܲܝܘܕܵܝܵܐ, Yudh silent.

ܡܲܛ *to go out* (as a candle), *to die*, all parts of, O.S. ܚܲܫܲܟ *to be darkened.*

ܓܲܒܠܵܐ K. *to pour in oil* or *grease*, O.S. ܓܲܒܵܐ *to be greasy*, § 39.

ܩܲܝܵܐ Ti. Al. *to vomit*, §§ 45, *g*; 87, *b*.

ܓܲܡܲܥ K. = ܓܲܡܲܩ U. *to defile.* See p. 98.

ܙܲܥܙܲܥ *to disturb*, cf. O.S. ܙܲܥܙܘܥܵܐ *disturbance*, p. 275.

ܩܲܕܲܚ Tkh. *to light a candle*, § 45, *g*.

ܨܲܘܡܵܐ K. *to fast*, from Kurd. Turk. پرهيز *a fast.*

ﻣﻌﺮﻓﻪ K. *to acquaint, to know*, § 87, *b*.

ﺻﺒﺢ *to dawn*, several parts of, § 46.

ﺷﻬﺪ K. *to bear witness*, sometimes in all tenses.

ﻗﺎﻝ Al. Bo. (ﻱ), § 107, has often ﻋ.

ﻗﺶ *dried manure* (for stable litter).

ﻗﻮﻱ U., all tenses, § 92.

ﻛﺎﻡ *free, rid*, contracted from ﺍﻛﺎﻡ *ease*, Arab., Nöld. p. 59?

ﺭﻭﻡ *Rome*, and its adjective.

ﺷﺎﻫﻰ *shâ-î, a halfpenny*, s. and pl. (lit. *Shah's money*).

d. Also the following words are found both with and without ﻉ:—ﺍﺳﺘﺎﺩ K. MB. = ﺃﺳﺘﺎﺫ U. *master workman*, Arab., pp. 49, 313; ﺍﻟﺒﺘﻪ or ﺃﻟﺒﺘﻪ *of course*, p. 161; ﺁﺳﺎﻥ U. = ﺁﺳﺎﻥ K. Al. *easy*; ﺑﻰﺣﻴﺎ or ﺑﻰﺣﻴﺎﺉ (as Turk.) *shameless*; ﺗﻴﻘﻆ U. K. = ﺗﻨﻘﻆ Al. *cautious, prudent* (Arab.); ﺍﻳﻀﺎﺡ Sal. = ﺇﻳﻀﺎﺡ U. K. *clear, evident* (Arab.). So ﺑﻴﻬﻮﺩﻩ *in vain* = Arab. ﻋﺒﺚ; ﻫﻮﺍ *air, tune*, f. = Pers. ﺍﻭﺍﺯ; ﻳﺎﺭﺩﻡ (rare) *help*, f. = Turk. ﺍﻣﺪﺍﺩ; ﻓﺎﻧﻮﺱ *lantern*, f. = Arab. ﻓﻨﺎﺭ.

§ 109. *Insertion of* ﻭ, *and interchange of* ﻭ *and* ﻱ.

a. Wau is inserted in all verbal nouns of the second conjugation of verbs ﻟﻮ and ﻟﻰ in U. Sal. Q. Gaw., §§ 42, 44.

b. In the verbs of § 83 (8).

c. Also in the following:—

ﺯﺣﻤﺖ Al. (ﺯﺣﻤﺖ Tkh.) *labour* (= ﺯﻛﻤﺖ U. p. 285).

ﻗﻮﻯ and ﺗﻘﻮﻯ K., § 108, *c*.

ܡܘܣܒ Al. as Arab. = O.S. ܡܣܒܝܬܐ *only begotten* (= ܝܚܝܕܐ U. Tkh.).

ܢܘܕܐ *ewe*, f., cf. O.S. ܢܟܐ *sheep* (Chald. often inserts ܐ).

ܦܘܦܕܐ *cowardly*, § 77 (2).

ܘܒܩܐ *tares* = O.S. ܘܝܒܩܬܐ = *ζιζάνια*, Pers. word. The Wau is from Arab.

ܫܘܕܘܒܐ *around*, from ܫܕܕ (ܕ) § 69 (2).

ܚܙܐ *vision*, m., as O.S., from ܚܙܐ *to see*.

ܫܘܚܙܐ *keen-sighted*, § 77 (2).

ܫܚܠܐ *maternal uncle*, p. 231.

ܒܥܬܐ = O.S. ܒܥܝܬܐ or ܒܥܐ *secret*.

ܡܘܕܥܐ U. *an acquaintance*, § 77 (2).

ܟܘܒܬܐ as O.S. *curse*, f., from ܟܒܒ *to curse*.

ܟܘܦܐ as Arab. لوم *blame*, m. from ܟܦܬ *to blame*.

ܟܘܦܫܐ *jaw*, § 77 (2).

ܚܕܘܕܐ *sickly*, *ib.*

ܚܡܘܬܐ U. *paternal uncle*, *ib.*

ܦܕܐ U. *branch*, § 92.

ܦܚܘܕܐ *tepid*, *ib.*

ܨܘܡܐ = O.S., Al. ܨܡܝܐ *thirst*; O.S. has both ܨܝܡܢܐ and ܨܘܨܡܢܐ for *thirsty*.

ܩܘܩܐ *cock*, § 77 (2).

ܩܘܛܘܠ U. = ܩܘܛܝܠ K. *guard*, m. Turk. قراغول.

ܟܘܟܐ *valley*, § 77 (2).

ܥܠܘܬܐ *grape* (hung on a string for winter use, from ܥܠܐ *to hang*).

d. ⵛⵓⴹ *seven*, in U. etc. (not Ti.) is pron. *sho-wa*. So its derivatives, §§ 26, 28.

e. For Rwaṣa inserted, see § 89; see also the demonstrative pronouns of § 12.

f. Some foreign words are pronounced either with Rwaṣa or Zlama, as ⵜⴰⵎⴰⵔⵜ or ⵜⴰⵎⴰⵔⵜ *attack*, f.; ⵜⴰⵎⴰⵡⴰⵙ or ⵜⴰⵎⴰⵡⴰⵙ *tobacco*, f.

§ 110. The sounds ⵡ, ⵀ, ⵄ are interchanged in some words.

a. ⵡ is often like ⵀ or ⵄ in the following words:

ⵡⵓⵓⵙ *pool*, m., Arab. حوض.

ⵡⴰⵔ ⵉⵣⵔⵉ ⴽⵔ Ti. *do not fear*, § 46.

ⵡⵓⵣⵔ O.S. *little* (usually pron. *sura*, in Ti. *sura* or *s'ura*. In Al. Z. *sura*). So the derivatives ⵉⵣⵔⵉ *to grow small*, ⵙⵡⵣⵔⵉ or ⵙⵡⵣⵔⵉ *to make small*, pp. 262, 264.

ⵡⴽ : ⵉⴽ : ⵉⴽⴰ : ⵙⵡⴽⴰ *go*, § 46 (often).

ⵡⵣⵡⵔ O.S. *Zqapa*, m. (but ⵡ is also common).

ⵡⵙⵡⵔ O.S. *cross*, m. (sometimes).

ⵉⵎⵔ O.S. *to weave* (sometimes).

ⵉⵣⵔ and ⵅⵣⵔ *to scratch*, are parallel forms both in O.S. and N.S.

ⵙⵡⵜⵍ *to litter, dung*, has ⵡ = ⵀ in Tkh., p. 263.

ⵙⵡⵔⵍⵔ *to stare*, also ⵙⵔⵔⵍⵔ. Qu. = ⵉⵔⵔ *to stare*?, p. 258.

ⵜⵡⵀⵜ *hair*, O.S. ⵜⵜⵡ (so the K. Al. pl.; in U. pl. ⵜⵜⵡⵉⵏ). The Al. sing. is ⵜⵜⵡⵉⵏⵜ with a ⵡ sound.

ⵙⵀⵡⵜ or ⵙⵀⵡⵉⵜ K. *to uphold*.

ⵜⵜⵡⵙⵜ U. or ⵜⵜⵡⵙⵜ K. *a ring* (sometimes), but not in ⵜⵜⵡⵙⵜ Al.

b. ܥ has the sound of ܝ in ܫܥܕ *to reap*, and ܫܥܕܐ *harvest*, usually, but not in the Baz form ܫܝܕ.

So ܟܠܝܒܗܐ U. *a lizard*, § 16.

ܒܥܝ (in U., ܥ in K.) *to suckle* or *suck up*. In the primitive ܒܥ *to suck*, ܥ remains.

ܢܥܩ *to burst forth*, Hebr. שָׁרַץ, and ܙܚܘܠܐ (in Ti.; elsewhere ܥ) *creeping thing*, as O.S. Cf. N.S. ܙܕܘܠܐ m., *young of locust*.

Also ܨܕܦܐ K. *ivory, mother of pearl*, m. (p. 31) = Turk. صدف, and ܨܘܦܐ *sling*, f. = Turk. صپان.

c. ܫ has the sound of ܝ in the following words:—

ܒܫܡܕܐ K. *a nail*, or *the pole star*, m., Chald. מַסְמְרָא, [= ܡܫܡܪܐ U. *nail*]. So ܡܒܫܡܕ K. *to nail*, § 83, 7.

ܒܫ Z. *to* (sometimes).

ܒܨܝܒ U. or ܒܨܫܒ K. *to prove*, but not in ܨܫܒ *proof*, or ܨܫܒܗܐ *id.* (Turk. ثابت).

ܒܨܒܕܐ K. *a mosque*, § 113, *g*.

ܫܡܒܕܐ or ܫܨܒܕܐ *fine flour*, § 92, *b*. (sometimes).

d. ܝ = ܟ in ܙܕܐ Ti. = ܙܓܕ Tkh. *to throw, cause to rebound, clean cotton* (O.S. ܙܓ *to throw*).

e. ܝ = ܒ in ܡܙܒܟܕ = ܡܙܝܟܕ K. *to ring* or *clink* as metals. The latter also *to tick* as a clock, § 102.

f. ܝ = ܬ. ܡܙܘܠ U. = ܡܙܘܬܟ U. *to tear*. The former in K. is *to weep loud*.

§ 111. ܣ is often silent in K. in the word ܚܕ *one*, f., and

sometimes in J. For ـس = ـش or ـز see pp. 316, 317; for ـس = ـچ or ـک see p. 313.

ـس = ـد in صَبْدِيک K. (in U. صَبْدِيک) = صَبْدِيک *to search*, see p. 267.

§ 112. *Interchange of* ـو *and* ـا. This is very common both in O.S. and N.S.

a. Regularly in verbs ـو, ـد, ـک, §§ 38, 39, 42.

b. Also in the following words:—

بِاوِک U. = بِاوِک K. Sh. *course*.

مِهْدَا = مِهْدَو O.S. *length*, m.

نَاکِ U. Sal., = O.S. نَاکْ *to wail*, § 46.

نَاجِ U. K., O.S. or نَاجِ MB. Sh. or نَاخِ U. *to swear*, § 46.

نَاهِدْ or نَاهِدْ as O.S. *to bind*.

دَاهِمِ U. *a bond*, m. = Al. دَاهِمِ = دَاهِمِ K.; O.S. دَاهِمْ or دَاهِمْ.

نَاکِ U. K. or نَاقِ MB., O.S. or نَاخِ U. *to bake*, § 46.

نَاوِ *to be long*, O.S. نَاوْ.

نَاجِ U. K. or نَاجِ MB. *to sit*, O.S. نَاجِ (۹), p. 301.

مَاسَنْ U. = مَاهَنْ K., O.S. = مَاهَنْ Ti. *a balance*, p. 217.

c. Insertion of Yudh. In the present of verbs of the form خَدِيْ or خَوَيْ, § 46. Also in نِيَه m., نِيَهْ f., Al. sometimes for نِيَهْ, نِيَهْ *thou* (p. 16); نِيَنْ Al. or نِيَنْ as U. K. *soul*, f.; دِيَدَنْ U. Tkh. *a yard* (the measure), m. = O.S. دِيَدَنْ (in Al. دِيَدَنْ lit. *an arrow*, m.): دِيَدَنْ in K. also is *an arm* = دِيَدَنْ U. m. = دِيَدَنْ O.S., Al. and

sometimes in Ti. [in Sh. ڎوڤڎ m., p. 291]; ڀدوسڎ Al. *ring*, p. 321; ڤدوڤدڎ m. *arable land* = Turk. مزرعه; ڎڎڎ or ڎڎڎ f. = ڎڎڎ O.S. m. *a native lamp*.

d. Omission of Yudh. In some Gawar forms in ڍ verbs, § 42; in Urmi verbs of the form ڎڎوڤڍ = ڎڎوڤڍ *to believe*, § 83 D; and in ڍڎڎ U. *a chimney, a vent of an earth oven* = ڍڎڎ K. = ڍڍڎ Sh. (feminine of ڍڎڎ *an eye*); also in ڎڎڎ *a water pipe* (*hubble-bubble*) U. = ڎڎڎ ڤڎڎ K. In K. ڎڎڎ f. is an ordinary pipe for tobacco (or ڎڎڎ), the Urmi ڤڎڎ f. Also in several causatives, § 45; in U. feminines of the form ڎڎڎ, p. 59; and so ڎڎڎ, fem. of ڎڎڎ U. K. or ڎڎڎ Al. *young of an animal* (root ڎڎڎ p. 335 f).

§ 113. ڤ is not found in O.S. In N.S. it is much used for ڎ in Ṭiari and sometimes elsewhere; as ڤڎڎ Ti. = ڤڎڎ U. *butter*, m.; ڤڎڎ Ti. = ڤڎڎ O.S. = ڤڎڎ U. = ڤڎڎ Al. Z. *belly*, f.; ڤڎڎ Ti. = ڤڎڎ U. = ڤڎڎ, Az. = O.S. ڤڎڎ *tooth*, m., and the like.

The sound in N.S. seems to come in various ways:—

a. It represents ڃ in foreign words, as ڤوڤڎڎ U. *a flower*, m., Turk. چیچك; ڤوڤڎڎ *a magpie*, m., Pers. چوچه.

b. It corresponds to O.S. ڎ, as in Ṭiari words above; also in ڤڎڎڎ *to be extinguished*, O.S. ڎڎڎ; ڤڎڎ m. *a clap of the hands* (usually pl.), O.S. ڎڎڎ, ڎڎڎ *the palm of the hand*; ڤڎڎ *to climb*, perh. O.S. ڎڎ *to surround* [as N.S. ڎڎڎ (K.) *to go round*, and ڎڎڎڎ *to envelop in a shroud*]; ڎڎڎڎ or ڎڎڎڎ K. *to rebuke*, perh. from O.S. ڎڎڎ *id.*

c. ڪ : as ܡܘܕܫܢܝ = (in the manuscripts) ܡܘܓܫܢܝ *Qudshanis*, the village of Mar Shimun, the Catholicos.

d. ڇ = ڏ : ܡܚܫܚ = ܡܚܫܘ K. *to sputter*, ڇڏ *to be angry, to be alienated*, perhaps = Heb. זוּר *id.*

e. ڇ = ب :

ڦڇ or ڇڇ *to shut*, Heb. אָטַם (so Chald.).

ڦڏڙ or ڪڏڙ *to scratch* = ڦڏب N.S., O.S. see p. 313. Cf. N.S. ڪڏوڏا *a scratch*, p. 232.

ڇڪ *to split* = Chald. סַלֵּף (or O.S. ڪڪ *to break?*).

ڇڍ *to thrust, prick* = ڇڍ in which ڍ is pron. ب, § 105.

ڦڏڙ = ڦڏوب = ڦڏب as above, p. 258.

ڦڍڇ *to search, pick the teeth, pick out with a knife*, O.S. ڍب *to dig*, or Chald. חָקַק *id.*, p. 253.

ڦڇڇ *to break in pieces, crash* = ڦڍڇ *to crush*, pp. 253, 254.

ڦڇڇڇ or ڦڍڍڇ *to cut*, perhaps = O.S. ڍڍ *to cut*, p. 257.

ڦڇڏڙ in the sense *to be leafy* or *crowded* = ڦڍڏڙ, cf. O.S. and N.S. ڍڏڦ *a leaf*, m., pp. 264, 265.

ڦڏڇڇ = ڦڏڇب U. = ڦڏڇڪ = ڦڏڏڇ K. *to whisper.*

ڦڏڏڇ or ڦڏڏڪ or ڦڏڏڇ *to wrinkle, crumple* = ڦڏب O.S., see p. 268 and below.

ڇڇ K. *to wring the neck, pluck* = N.S., O.S. ڇڪ *to cut off, twist, pluck* (grapes).

ڇڇ *to pinch* = ڇب N.S. *to twist, distort, squeeze.* See above.

ڇڏڦ or ڇڏڏب *tendon*, m., § 77 (2), p. 231.

f. ڇ = ه : ڇڇ or ڇه *to bruise, crush.*

g. ـهـ = ـحـ: ܩܘܕܒ U. = ܒܝܬܟܘܕ K. Q. Sh. = ܩܘܕܫܐ K. (§ 110, *c*) = Arab. مسجد *a mosque.* The root is ܫܟܕ *to worship,* Heb. Chald. O.S. Arab.

h. ـحـ = ـد (see also § 119): ܓܘܙܪܐ U. in the sense *to glitter* (as snow) = ܓܘܙܕܐ K., see § 45, *h.* Perhaps also ܡܫܟܝܚܐ, see above, *e.*

i. ـحـ = ـʿ:

ܥܩܒܐ or ܥܩܒܬܐ f. *heel,* Turk. اوكچه.

ܟܦܢܐ *fist,* m., see § 92, *b.*

ܡܥܢܝܢܐ K. = ܡܥܢܝܬܐ U. = ܣܥܪܬܐ O.S. *an account, reckoning,* m.

ܙܠܠ U. = ܙܠܙ K. *to toss up;* also, in K. *to get ready for battle* [but ܡܓܝܒ K. = ܡܟܝܒ p. 328].

ܪܥܝܐ U. = ܪܥܝܬܐ Al. Tkh. = Turk. چوبان *a shepherd,* m. (also ܪܥܝܢܐ U. Tkh. as O.S.).

ܫܦܐ *to be smooth,* and so ܡܫܦܐ *smooth,* or ܫܦܝܢܐ, O.S. ܫܦܐ *to smooth.*

ܫܡܫ *to fade slightly: have a sore eye: collapse,* as a football. O.S. ܚܫܟ *to fade,* O.S. ܐܫܚܫ *to be squeezed dry.* Cf. also N.S. ܡܚܙܝ *to fade,* p. 267.

ܙܦܐ = ܙܦܘ = ܙܠܘ *to pierce, put out the eyes;* in K. *to fade slightly.*

ܡܥܟ = ܡܥܟܟ *to blister, prick up the ears.* The latter also is *to give a pledge, flood,* § 45, *g.*

ܡܓܕܕ *to plaister,* O.S. ܓܕܕ *to slip,* ܓܕܘܫܐ *viscosity.*

ܡܓܕܒܪ = ܡܟܕܒܪ *to crack, snap,* p. 268.

ܡܟܟ *to go bad,* as gum; perh. O.S. ܟܟܐ, see p. 265.

ܡܟܟܝ = ܡܟܟܝܟ *to whisper,* see above, *e,* and p. 272.

j. ـچ = ـع: ـچـحـچ *to find*, is pronounced ـحـعـچ in U. ـحـيـحـَ in K., (also rarely 1st Conj., but with Mim).

ـڤـچـل *to twist*, perhaps O.S. ـڤـعـڤـل *to twist*, or O.S. ـڤـيـل *id.*

k. ـڤـلـه = ـڤـيـه K. = ـڤـيـه K. = ـڤـيـچـة = ـمـڤـلـيـه U. *to have a sore eye*, see *i*, above. For ـڤـچـل see *j*, above.

l. ـچـة = ـه: ـچـڤـ or ـهـعـڤـ = ـهـعـڤـ O.S. *October* or *November*, m. (in pl. *autumn*, ـهـعـڤـيـة N.S.). ـنـچـل *to pluck, cut* (K.), perh. [p. 262] = O.S. ـعـڤـل *to cut* or *root out*; or possibly Heb. נָשַׁל *to extract* (so Arab.), *shake down* (fruit). In N.S. ـنـڤـل = *to gnaw, snatch.* From this root probably comes ـمـنـچـيـة *to tear* or *worry* as an animal, p. 255. For ـيـچـنـ = ـيـهـنـ and its variants, see §§ 26—28, 96.

m. We have ـح and ـل interchanged in ـچـيـنـ K. = ـچـنـ Al., Arab. = ـچـيـلـنـ Tkh. *a cock*, [in U. ـنـةةةنـ lit. *the crower*]; ـلـيـچـ *to take in the hand* (cf. ـلـوـصـنـ p. 294), cf. O.S. ـهـڤـيـچـ, and Chald. ـڤـيـشـ *to curve* (as the hand?); ـمـلـچـڤـ *to roll*, see p. 275. For ـلـيـه = ـچـيـه see § 68. Also at the end of foreign words ـخ and ـك are constantly interchanged, ـچ and ـب. In Al. ـكـيـخ *to laugh*, sometimes has initial Kap.

n. ـح is silent in J. in the affix ـوـ *thy*.

§ 114. *Interchange of liquids, etc.*

a. ـل, ـمـ, ـر, ـنـ are interchanged in the following words:—

ـبـلـفـل as O.S., but usually ـبـلـفـ *September*, m., p. 73.

ـڤـنـنـ Al. = ـڤـعـب *who*, § 13, O.S. ـڤـنـنـ.

ـهـعـڤـنـنـ (O.S. ـ'ـ) Gk. στῦλος, *pillar*, m.

ـچـنـل m. *horse doctor* = Turk. بيطار.

ܒܗܠܟܙ U. or ܒܗܠܟܕ U. = ܒܗܠܟܟ Q. = ܒܗܠܟܙ K. = ܒܗܠܟܠ U. Tkh. (all ܐ) *deserted, ownerless.*

ܟܪܟܣܐ *white cherry* (p. 53) = Turk. كراس or كراز.

ܫܛܦ *to be ruined by water, to be shipwrecked,* perh. = ܫܝܛ as O.S. *to choke, drown.* Also ܫܛܦ in K. = *to nick with a knife,* O.S. ܫܛܦ *to cut.*

ܟܠܡ = ܟܠܡ § 113, *k.*

ܟܠܘ = ܟܙܘ = ܟܙܘ § 113, *i.*

ܟܝܠ Ti. *to play,* perh. = O.S. ܚܕܐ *to be prosperous, happy.*

ܟܝܠ = ܟܝܠ = ܟܝܠ = ܢܟܝܠ *to carry,* §§ 45, 46.

ܡܙܕܩܠ *to fall over, die,* perh. from ܙܩܠ *to fall,* p. 260.

ܡܟܟܝܟ = ܡܟܙܝܙ K. *to babble,* p. 252.

ܡܟܟܝܟ also = ܡܟܙܝܙ *to grow* = ܙܝܕ Al., O.S. p. 258.

ܡܟܒܝܟ *to roll, roll over, stagger,* perhaps = ܡܟܟܝܟ from ܟܒ *to be round;* or from ܡܦܠ *to fall.* So ܡܟܙܙ p. 263.

ܡܡܥܙܕ, also as O.S. ܒܥܙܕܝܟ *Festival of the Twelve Apostles.*

ܟܝܟܝܟ K. = ܟܝܟܝ K. *to blossom,* § 45, *g,* and p. 312.

ܡܟܟܝ = ܡܟܛ = ܡܟܙ *to soil.* The first also *to beat gently* = ܡܟܟܝ or ܡܟܟܝ p. 273.

ܡܟܟ and ܡܟܙܟ from ܟܙ, pp. 262, 265.

ܟܟܙܩ and ܟܙܙܩ f. *ointment* = Turk. ملهم.

ܡܟܡܝܩ U., O.S. = ܡܙܡܝܩ K. *to mumble,* p. 254.

ܡܟܟܝܟ or ܡܟܟܝ *to lame* or *be lame,* pp. 262, 265.

ܟܡܦܐ or ܟܦ or ܟܦܦܐ m. *the pulse* (Turk. لپس ?).

ܟܡܒܐ m. *felt*, Turk. نمد.

ܟܡܦܢ *German*, Turk. لمسه or لمسه *Germany*.

ܡܦܝܕ *to leak*, O.S. ڀڍ *to ooze*, p. 111.

ܡܦܠܚܬ = ܡܦܩܚܬ K. *to grope*, pp. 262, 268.

ܡܦܥܝ *to crumble*, p. 259.

ܡܦܩܚ U. = ܡܦܩܚܬ K. = ܡܦܚܝܬ K. *to wedge in*, p. 274.

ܡܦܩܘܠ *to beseech*, Heb. הִתְפַּלֵּל, p. 255.

ܡܦܡܡܬ *to rumble* or *crash*, K. = ܡܦܩܬ or ܡܟܩܟ *to thunder*. In U. ܡܦܡܡܬ = *to be downhearted*, perh. for ܡܦܡܝܠ, O.S. ڀڍ *to be musty*.

ܡܩܩ U. = ܡܩܩ K. *to be bitter*. See § 81 (5).

ܡܦܫܩ for ܡܦܫܠ *to alter*, § 92, *b*.

ܡܦܩܩ or ܡܦܟܩ *to switch, beat*.

ܡܦܫܝ Al. = ܡܦܫܝ U. K. *to consider*, p. 266.

ܡܦܩܝ or ܡܩܟܝ U. *to pant*, p. 270.

ܡܦܩܩ *to tear*, from N.S. ܢܩ *to snatch*, p. 270.

ܗܢܫܠ m. *descendant*, Arab. Turk. سلسله, p. 274.

ܟܠܟ *black pepper*, f., Tkh. Sh. = O.S. ڀڍ = *πέπερι* (in U. ܗܡܦܐ f., in K. ܟܬܘܚܐ or in Tkh. ܟܥܒܝ). So ܟܠܟܐ K. *red pepper* (= Sh. U. ܟܒܩ f.).

ܟܩܟܐ U. Sh. = ܟܠܟܗ Sh. = ܟܩܟܘ Tkh. = ܟܩܟܘܐ Ti. (= ܟܢܘܩܐ Tkh.) *a top*.

ܢܡܦ m. = ܢܡܦܐ p. 231, *rule, canon*.

ڤَدْخِيدِ K. = ڤَكْخِيدِ K. *noise* [also ڤَكْرِ K., ڤَكْخَڤ U. ڤَكْرُڤ Sh. ڤَكْرُكْرِ Tkh. ڤَدْخِيدِ Tkh.].

دْمِونْطَ or دْمِوكْطَ U. *newspaper*, m. Pers., (in K. كِيوْطَ f.).

يِدْبِدْ (ج) or يِدْبُكْرِ or يِكْجُدْ *trousers tied at the ankle*, m.

يِدْكِمْكَ *turnip* (p. 54), Turk. شلغم.

هِيدْهَدْ = هِيكْهَدْ Q. *twelve*, § 26.

b. Liquids are interchanged with other letters:—

نِمْجِ *when* = O.S. ڤِمْجِي (in Ti. نِمْطَ).

ثِنِ U., also ڤِنِ as O.S. *to number*.

ثِدْدِ, also ڤِدْدِ *to rub*.

ثِزِ Ti. Al. = كِزِ Tkh. *to push*.

يِكْمَكَ U. Ti. Sh. = يِمْكَكَ K. *service*, f., p. 316.

كُ *all*, sometimes pron. مُمْ before a noun, esp. in Al. Z.

مِسْمُذِ MB. = مِشْمُذِ *stove*, § 88, *g*.

ڤِشْرَ f. *a wood*, Turk. بيشه, Kurd. ميشه.

هِمْكَكَ *ladder*, O.S. هِمْحَكَ, Arab. سلم.

هِيعَكَ *earring*, O.S. هِنْعَرَ.

بِدْبِمْكَ Al. *skull* = هِيدِيكَ U. K., p. 289.

مِجْكِمْ K. = مِجْكِمْ K. *to bring ewes to be milked*, p. 261.

كُ is silent in some parts of ئِيكُ, § 46, and in ئِكْدِمْكَ *supper* (lit. *evening meal*); sometimes in كُ *all*, in Al. K. and in the preposition كُ with affixes, § 32 (4) etc.; in the preterite of verbs ending in كُ, مْ, دْ, p. 85; and sometimes in that of verbs كْرِ, كْدِ in Al.;

thus ܡܝܡܪ ܠܫܢܐ is in Al. often pron. *jmé'ln* (as if ܠܢ). So ܝܡܝܢܐ K. = ܝܡܝܢܐ U. *the left hand* (also ܡܫܡܠܐ as O.S.; in Al. ܒܫܡܠܐ).

§ 115. ܗܘܡ falls in ܗܘܡܐ *to-day*, § 67; so ܒܟܠ ܝܘܡ Al. *daily*.

Also ܒܪܡܫܐ U. *in the evening*, § 67.

ܒܕܥܒܐ see p. 30.

ܡܕܡ Ti. = ܡܕܡ O.S. = ܡܕܒܐ U. *thing*.

ܩܘܡ m. ܩܘܡܝ f. *get up* (imperative). But ܗܘܡ often remains in Al.; and everywhere in the plural ܩܘܡܘ.

Also as a preformative in all second conjugation verbs in U. Sal. Sup. J. Q. Gaw. etc., and elsewhere in those beginning with Mim, § 35; also usually in Al. in the second conjugation infinitive.

§ 116. ܡ often falls, especially at the end of a word:—

a. In the plural of the present participle: ܩܛܠ = O.S. ܩܛܠܝܢ, ܟܬܒ = O.S. ܟܬܒܝܢ.

b. In the past participle in ܗ ܡܫܒܩ K. = O.S. ܗ ܡܫܒܩ *he killed them* (they were killed by him).

c. In K. Al. often (in Ti. almost always) at the end of the second pers. plural of verbs and pronouns, e.g. ܐܢܬ = ܐܢܬܘ *you*, pl.

d. ܐܢܚ or ܐܢܚܢ, O.S. ܐܢܚ *we*.

ܐܢܬܝ etc. § 121.

ܗܢܘ or ܗܢܝ (Zlama with either sound) Al. or ܗܢܘܢ = ܗܝ O.S. *they*, §§ 10, 12.

ܐܢܬ m. ܐܢܬܝ f. *thou*, so O.S.

ܚܕ or ܚܕܐ *entire, a whole number*[1], Turk. بتون.

[1] This word is much used in counting; where we should say *five* a Syrian would often say ܫܬܐ ܚܕܐ.

ܟܲܬܘܼܠ *giant*, m., so O.S.; not colloquial in N.S.

ܢܲܦܠܐ K. *drop* = ܢܸܦܚܐ p. 228.

ܡܕܺܝܢܬܐ *city*, so O.S. The ܝ reappears in the plural ܡܕܺܝܢܶܐ.

ܡܲܫܠ U. = ܡܲܫܠܲܟ K. *for instance*.

ܡܶ *from*. The Nun often falls before a noun etc., esp. in K. Al.

ܡܺܝܟܐ *a sieve*, from ܢܺܝܟ *to sift*, pp. 282, 291.

ܡܶܢܕܶܝ U. or ܡܶܢܕܶܟ K. = O.S. ܡܶ ܕܶܟ *again*, p. 316.

ܡܲܫܘܼܐ *balance*, root ⟨ܡܫܐ, pp. 217, 323.

ܡܶܣܟܶܪ K. = ܡܲܟܺܝܪ U. *to dam*, cf. N.S. ⟨ܟܘܼܪ *a dam*, p. 274.

ܡܲܢܝܼ U. = ܡܲܢܝܼ K. *prohibited*.

ܫܲܢܬܐ (O.S. ⟨ܫ) *a year*. The Nun reappears in the plural ⟨ܫܢܶܐ.

Nun is inserted in ⟨ܥܲܢܒܘܼܬܐ m. *cluster of grapes*, cf. ⟨ܥܒܶܛ *to pluck*.

§ 117. ⟨ܝ final in Salámas is often like ⟨ܐ or ⟨ܝ; as ⟨ܦܲܨܝ or ⟨ܦܲܨܐ *save*, pl. ⟨ܚܲܝܝ ⟨ܠܝ *heal me*. See § 90.

ⲛ before ⲧ or ⲕ is pron. like ⲙⲧ, as ⲁⲙⲧⲃⲁⲣ (*ămbar*) *store-room*.

§ 118. ⟨ܥ, which gives a semi-guttural sound to the accompanying vowel in U. and part of K. (especially Ti.) has usually only the force of ⟨ܐ in Tkh. Al. Ash. Hence they make in Tkhuma a causative, ⟨ܡܲܩܲܥ (*mé-qĕr*) *to take root*, from ⟨ܩܥ *to dig*. But in some words even in these districts ⟨ܥ modifies the sound, especially at the beginning of a word.

The break due to ⟨ܥ [§ 4] is especially marked in Ti. Thus they will say *b'élt* for ⟨ܒܥܶܐ ⟨ܠܝ *I wished*. In most districts, even where

ﺩ does often make a break, this would be *bêlt* or *bîlt*. So ﺣﻴﻠﻪ *act of desiring*, which in most districts cannot be distinguished from ﺑﻴﻪ *a house*, in Ṭiari has a marked break.

§ 119. *Interchange of* ﺩ *and* ﺣ (*or* ﭼ *in Baz*).

ﺟﺎ = ﻛﺎ Chald. (*γε*) = ﻛﺎ or ﻛﻲ Mand. (Nöld. § 20, 146).

ﺧﻮﺷﻪ (or ﺧﻮﻳﻪ ?) *hair*, m. perh. = O.S. ﺷﻤﻴﻜﺎ *id.*

ﻛﻮﺭﺩﺳﺘﺎﻥ *Kurdistan*, but ﻛﻮﺭﺩﻩ or ﻛﻮﺭﺩﻭ *a Kurd.*

ﺧﻴﺪ U. = ﺷﻴﺪ K. *to tie a knot*, pp. 262, 265.

ﺟﻪﺩ U. = ﺑﻪﺩ K. = ﺑﻴﺪﺍ O.S. *a knot*, m.

ﺑﻴﺴﺘﻦ Al. and ﺑﺴﺘﻦ Al. *to speak* = ﺩﺳﺘﺎ U. K. *to tell?*

ﻣﺨﻴﺪﻥ U. or ﻣﺪﻥ K. or ﻣﺪﻳﺪﻥ or ﻣﺠﺪﻥ or ﻣﺪﻱ K. *to gather up, carry off*, esp. as floods, p. 268.

ﺑﺨﻴﺪ *to justify*; cf. Heb. קִשֵּׁט = O.S. ﻛﺸﻮﺗﺎ *truth*, and N.S. ﺩﺑﻮ *upright*, and Al. ﺩﺑﻮ *fat*: same connexion as between ﭼﺪﺑﻮ *fat*, and ﻫﺪﻭ *true*; both of which mean literally *well made*, § 123.

ﻣﺨﻴﻦ *to groan*, O.S. ﻫﻨﻜﺎ p. 255.

ﻣﺸﻮﺝ Tergawar = ﻳﻴﺪ § 92, *b*, p. 297.

ﻣﺸﻮﻛﻲ, O.S. ﻫﺸﻮﻛﻲ, Heb. סִקֻּפְּתָא *threshold*, p. 280.

ﺑﺪﺕ = ﻣﺖ Sal. = ﺩﺕ Al. sign of the past tense, p. 82.

ﺑﺴﻦ as O.S. = ﺧﺴﻦ Baz *flour*, m. [See further, § 113, *h*.]

ﺷﻴﺪ K. *to hug* = ﺧﻴﺪ K. *to wrap*, Chald. קְפַל.

ﺑﻜﺪ O.S. *caper berry* = Arab. كبر.

ﺩ is silent in ﻛﻮﺗﻦ *command*, in part of U. § 76 (4); § 120, *c*.

§ 120. *Interchange of* ـد *and* ـك *or* ـس.

a. ـد = ـك or ـس in many foreign words; غ and ق of Pers. Turk. etc. often become ـد and ـك or ـس in N.S., or if the softer sound is taken in the singular, the harder is used in the plural, § 18 (13); or both forms are found in N.S., as ܬܕܒ or ܬܟܒ *in arrears*, Arab. باقى; ܓܓܝ or ܓܕ *garden*, § 82 (13). So ܐܘܟܣܐ U. *small fire-place* = Turk. اوجاق; ܬܟܫܐ f. *shield* = Turk. قالقان; ܡܗܣܦܕ m. *mallet* = Turk. طوقمق; ܬܒܝܒܟ f. *hood* = Turk. باشلق; ܒܘܡܒܕܐ f. *bomb* = Turk. خمبره, etc. So also ܐܟܦܟ = ܐܕܦܕ ܕܒܦܕ § 73.

b. ـد = ـگ, see § 100, *g*.

c. ـد = ـگ in a few words:—

ܡܓܒ K., ܟ U. *certainly*, § 67, Arab. يقين.

ܡܒܓܕܝܒܓ = ܡܒܕܟܝܟ *to thunder*, cf. ܡܒܓܡܝܒܓ § 114, *a*.

ܒܟܕܐ also ܒܓܕܐ *eye of a needle*, p. 304.

ܢܟܘ Ti. *to bite* = ܢܝܘ *to peck*? See p. 312.

ܟܡܕܒܕܐ *command*, m., in Al. has ـك, § 119.

ܦܝܘ or ܢܝܘ U. Tkh. = ܟܝܘ K. *to gather* (clothes), *to crouch*, p. 297.

ܒܕܐ Ti. = ܟܕܐ *to bleat, cry out*, § 46.

ܓܝܓ Tkh. = ܓܝܟ p. 297.

§ 121. ـذ in Ti. is often pronounced ـز, as ܐܡܒܙ = ܐܡܒܕ *I said*.

ـذ falls in some words:—

ܐܒܕܐ, ܐܒܕܗ etc. *other*, p. 57.

ܐܝܕ *to be cold*, from O.S. ܩܕܕ, p. 120?

ܒܪܬܐ Al. (sometimes) *son*, § 19.

ܒܪܬܐ Al. *daughter*, § 19.

ܓܕܦܐ U. = ܓ̈ܦ̈ Ti. = ܓ̈ Al. Z. = ܓܕܦܐ O.S. *belly*, f.

ܡܕܝܢ Al. = ܡܕܝܢ U. K., O.S. lit. *My Lady* (title of St Mary).

ܒܓܕܫܐ *bier*, f.; O.S. ܒܓܕܫܐ *bed*.

ܩܪܢܐ *horn*, f. O.S. ܩ̈ܪ̈ܢ.

ܟ̈ܝܬ, some parts of; see ܟ̈ܠ § 46.

ܠܘܙܐ *almond* (?), §§ 88, *h*, 98.

ܫܬܐ Al. = ܫܬܐ K. Al. = ܫ̈ܬ̈ O.S. *two*, f. § 26.

Nöldeke (§ 24) suggests ܥܘܠܐ *young of an animal* = ܥܘܠܠܐ from ܥܠܠ *to be small*. See p. 324.

§ 122. ܓ is silent in a few words, as ܡ̈ܓ̈ܕ̈ܟ *again*; in U. both ܓ and ܕ silent, in K. ܕ silent, § 116, *d*. ܢ̈ܓ̈ܥ U. = ܢ̈ܓ̈ K. = ܢ̈ܓ̈ Al. Tkh. *to hit, attack*, O.S. ܢ̈ܓ̈ܥ; see ܢ̈ܨ̈ܦ̈ܐ § 77 (2). ܥ̈ܟ̈ܬ̈ܐ *ears of corn*, p. 291. ܥ̈ܒ̈ܕ Al. *except* (p. 179), often has ܥ̈.

Compare also ܡ̈ܓ̈ܕ̈ܓ̈ K. *to plane*, p. 269 (in U. ܡ̈ܫ̈ܒ̈ ܓ̈ܕ̈ܟ̈).

§ 123. Interchange of ܐ and ܗ.

ܐ̈ܗ̈ܡ̈ܬ̈ܐ f. *fear, awe*, Turk. احتياط.

ܗ̈ܟ̈ܐ N.S. = ܐ̈ܒ̈ܟ̈ O.S. *then* = *ἐτα*.

ܐ̈ܣ̈ܬ̈ܘ̈ܢ̈ܐ, or with ܗ, *pillar*, m., § 85, Arab. ستون.

ܐ̈ܥ̈ܕ̈ܐ, or with ܗ, *appetite*, f., p. 318.

ܐ̈ܗ̈ܒ̈ܕ̈ܐ *obedience*, f., Arab. اطاعت.

ܒܶܐ (p. 122) in Al. becomes ܒܶܝ before ܒ.

ܒܶܒ f. *leg* (of mutton) = Turk. بوت.

ܒܶܕ see p. 328.

ܒܶܢ see p. 313.

ܒܶܫ, rarely ܫܶܒ f. *sake*, Arab. خاطر.

ܒܶܫܬ, or ܐ, *storey*, m., Turk. Arab. طباقه.

ܒܘܒ K. = ܒܘܐ U. *cannon*, f., Turk. طوپ and طوب.

ܒܝܟܐ *eyelash*, m. (O.S. ܗܕܒܝܟܐ), § 18 (5).

ܒܝܠ, or ܐ, the latter chiefly in U. (O.S. ܒܕܝܠ), *to be lost* or *destroyed, to lose its sound*, as a letter; in Al. *to throw*, as Chald.

ܒܟ and ܒܟ *for* (ܒܝܕ O.S.), have ܐ usually in J. Al. Z.

ܒܟܐ (O.S. ܒܟ), usually pron. ܐ in U., *metal bowl*, f., § 87, *l.*

ܒܟܒ K., ܐ U., *to stick* intr., *be lighted.* In K. also *to wrestle, catch up.* So also ܐܒܟܒ *to stick, light*, tr., O.S. ܒܟ *to shut, join.*

ܒܟܕ, or ܐ, *to stick to*; so ܐܒܟܕ K. *to incite, stick.* ܒܟܕ is also *to put the claws into, cope with, attack.* Cf. ܒܝܟܐ, p. 50.

ܒܟܙ U. K., ܐ Al., *to persecute, drive out*, O.S. ܒܕܙ [ܐܒܙ in U. K. is *to crumble*, as Arab.].

ܒܟܝ *to be fat*, ܒܕܝܐ *fat.* Same root as ܐܒܝ *to be mended, get well* (O.S. ܐܒܝ *to make well*); 'fat' = 'well made,' cf. ܐܬܒܝ Al. § 119. So ܐܕܘܝܐ or ܒܕܘܝܐ *true.*

ܒܘܫܒܐ f. *tally, nick-stick*, Pers. چوب خط.

ܒܗ, ܒܗ, ܒܝܕ and derivatives, § 119, and pp. 262, 265.

ܒܘܗܒ *vagabond*, m., Pers. لوطی.

ܒܘܫܒ Al. = ܐܒܘܫܒ U. = ܒܫܒ K. = ܒܫܒ Al. *to subdue.*

مَطْلَب, or with ـه, *contents, design, purpose*, f., Arab. مطلب.

مَعْجَنْجِد or ـد or ـه *to tickle*, p. 271.

مَعْطَل Ti. or ـه U. *at a loss, at a standstill.* Arab. معطل.

[Also مَبْدَا K. مَبْدَه Sh.]

مَعْفَقَه K. = مَعْفَعِيد U. *to whisper*, § 113, *e.*

مَعْمَعِيد K., with ـه U., *to prove, affirm*, § 110, *c.*

مَعْطَه f. *dot, point*, Turk. نقطه.

مَعْلَم, rarely with ـه, *captain*, m., Arab. سلطان.

مَغْبَه, or with ـد, U. Tkh. *maimed, lame*, Arab. سقط, p. 305.

مَغْدَه *true*, and مَغْدَهْمَه *truth*, often with ـد.

مَغْدَه, or with ـك, *grocer*, m., O.S. مَغْدَكْتَا, Arab. عطار.

مَفْتَه f. *apron*, Arab. Turk. فوطه, Pers. فوته.

مَقْدَحْنَا *a flea*, usually with ـد, § 89 (2).

مَقْرَه *scarce*, Turk. قحط.

مَقْطَب f. *small box*, Turk. قوطى, Kurd. قوتى.

مَقْمَد m. *mule*, Turk. قاطر.

مَقْمَه f. *condition, covenant*, Arab. شرط.

مَقْمَد m. *runner, footman*, Turk. شاطر.

مَقْمِس U., or with ـد, *to air clothes* (O.S. مَقْمَس *to spread*). With ـد also in N.S. *to stretch oneself, spread open.*

مَقْنَه *temper*, f., Arab. طبع.

مَقَه m. *fryingpan*, Turk. طاوه and تابه.

مَقْمَقَت m. *mallet*, see p. 334.

مَقَنْطَه *necklace*, m., Turk. طوق.

مَقْمَب مَقَه *parrot*, m., Turk. طوطى قوشى.

ܬܠܬ, or ܬܠܬܐ, *three*, and cognate numerals, § 26, very often have ܒ initial. In ܒܠܬܗܘܢ *all three of them*, both Taus often = ܒ, and so in ܒܠܬܚܕ U. In ܬܠܬܐ Tau usually remains.

ܒܚܕܚܕ, or with ܒ, *avaricious*, Pers. طمعکار.

ܒܝܨܐ U., in K. with ܒ, *tin* (in sheets), Turk. تنکه.

ܒܝܟ *infant*, m., rarely with ܒ, Arab. طفل.

ܒܝܨܐ f. *strap* (p. 46), Turk. تصمه or طاصمه.

ܒܛ *layer*, Turk. طاق.

§ 124. *Interchange of* ܐ *and* ܥ.

In O.S. a ܐ frequently corresponds to a Hebrew שׁ: e.g. ܒܪܟ O.S. Chald. and N.S. *snow* = שֶׁלֶג Heb. So also in N.S. ܐ and ܥ are sometimes interchanged. Thus N.S. ܒܝܩ *to be spilt* or *upset* = N.S. ܥܝܩ *to overflow, be poured out*, O.S. ܥܩ *to pour out*, cf. ܡܐܝܩ and ܡܥܝܩ N.S. both *to pour out* or *spill*.

In Upper Ṭiari ܐ very frequently has the sound of ܥ. Thus ܒܝܬ *house*, ܐܬ *come*, ܐܬ ܠܝ *I came* (but not ܐܬ the present participle and tense), ܚܒܝܒ *hen*, ܡܝܬ *brought*, f., are pronounced respectively *bésha, shâ, shélî, kshésha, mûshésha;* and so all endings in ـܝܬ, and many others. For the aspirate, see p. 299.

In Zakhu aspirated Tau frequently becomes Simkath: thus ܒܫ, ܐܗ, ܚܕ, ܚܒ, ܗܦܫ, ܠܒ, ܟܠ (*las*); but ܠܒܟ etc. The same words also are used with ܐ in Z., though less frequently. So ܓ = ܝ, as ܒܓ, ܨܝܟ, for ܒܓ ܨܟ etc.

§ 125. ܐ in the Qudshanis dialect often has a sound between ܡ and ܟ, as ܡܝܬ *dead*, pronounced *mikha* (nearly). For this sound cf. § 107. So many parts of the verb ܐܬ *to come*, § 46.

§ 126. ʾ frequently falls, especially in U. Sal. Q. Gaw.:—

a. In plurals in U.: ʾaḥṣānē *horses*, frequently pronounced *sûsdwâ-t*, ʾaḥdāwē *villages*, frequently *mâwâ-t*, p. 67.

b. In Sal., Gaw., J., and Q. plurals. The ʾ disappears (but see p. 40), and the accent thus comes to be on the last syllable remaining. ʾiqnā *side*, and ʾiqnē (= ʾiqanē) *sides*, are only distinguished by accent, *dĭ́pna* and *dĭpná*. So ʾiqnān *our sides*.

c. In Sal. Gaw. J. Q. the ʾ falls in singulars in ā, as ʾaḥbā *a hat*, for ʾaḥbāʾ; ʾiklībā *shade*, for ʾiklībāʾ. So also ʾapā *face* = ʾapʾā; ʾaḥdā *village* = ʾaḥdāʾ p. 67; ʾbā *house* = ʾbāʾ.

d. In the same districts ʿ replaces ʾ in the abstract termination ʾā- § 78, as ʾidbiḥāʿā *righteousness* = ʾidbiḥāʾā. So even in U. ʾaḥṭāʿā m. *excess* = ʾaḥṭāʾā K. f.

e. In all districts in compound nouns of the form ʾaḏnāḵ kĕlā *a butterfly* (sic); and the fem. pres. part. in K. as on p. 34.

f. In ʾaḥdā, ʾaḏā and words derived from them, § 16 (2).

g. ʾĕmā ʾĕb Ti. Al. *I can* = ʾĕmā ʾĕb; so ʾĕmā often when alone in Q., and elsewhere also when = ʾĕ § 67; so often kĕmā Al. *lé*.

ʾilkĕmā *below* = ʾilkĕmā § 67.

ʾā *to come*, and its causative, many parts of, §§ 46, 47.

ʾaḏā U. = ʾaḏā K., O.S. (ʾ) *after*.

ʾiḏhāḏḵā U. Tkh. *a napkin, handkerchief*, f. (usually), Pers. دستمال (also ʾilkā U. ʾaḥbḵā K. ʾiḏbā Al.).

ʾiḏā Q. = ʾiḏhā *new*, and similar forms, § 21 (9) and p. 313.

ʾilḵā U. *three*, m., and cognate numerals, p. 65.

APPENDIX.

I. Vernacular of the Jews of Azerbaijan.

The Jews of North-west Persia speak a dialect which bears a close resemblance to that of the Urmi Syrians. The following specimen, to which a literal translation in Urmi Syriac is added, is from a leaf* printed at Odessa by an Azerbaijan Jew as an example of a proposed translation of the Old Testament into his native tongue. It is given exactly as written, except that Syriac letters are used instead of Hebrew to shew more clearly the relation to the vernacular Syriac. The Jewish writer has not inserted Dagesh forte.

Psalm ii.

Azerbaijan Jews.	*Urmi Syrians.*
(6) ܡܢܐ [1]ܡܪܡܝܡ [2]ܠ [3]ܐܠܟܢܐ	(6) ܡܢܐ ܡܪܡܝܡ ܠ ܡܠܟܐ
* ܥܡ [4]ܒܢܝ ܐܝܢ [5]ܐܘ ܒܝ	* ܥܠ ܛܘܪܐ ܩܕܝܫܐ ܕܝ
(7) [6]ܐܡܪ ܒܝ ܒܢܝ ܐܬ [7]ܐ :	(7) ܐܡܪ ܠܝ ܐܬ ܒܪܝ ܐ.
[8]ܝܘܡ : ܐܝܠܕ [9]ܬܝ :	ܝܘܡ ܝܠܕ ܬܝ :

[1] ם for ם.—[2] Cf. O.S. ܡܠܟܘܬܐ *power*. Heb. and Chald. שלטן. ה for ܗ.—[3] The adjective comes before the noun, contrary to the Syriac usage.—[4] ה for ܗ.—[5] The future without ܐ as in Ṭiari.—[6] Apparently the final syllable has the second long Zlama sound, the first the short Zlama sound as U., as against the K. sound, which is Khwaṣa.—[7] This method of taking affixes is unlike O.S. or N.S. The ל corresponds to the first ם in לבם.—[8] The substantive verb, formed on the same prin-

* The author is indebted for this leaf to the Rev. Dr Labaree of the American Presbyterian Mission at Urmi.

ciple as the 3 sing. of N.S., and 3 pl. in K. etc. But the pronoun is not in the affix form as we should expect. The forms given in this extract are, 2 s. m. ـلَكْ, 3 s. f. ـنْ, 3 pl. ـلَنْ.—[9] The same metathesis as in N.S., see § 92, *b*. جَدِيل from جِلْد or جِدِيل.—[10] For the metathesis cf. يِخْد Tkh. = جِخْ § 46.—[11] For the form of the verb cf. صبت لب K., صجلب Al.—[12] ت for ك as above. So sometimes in K. ت takes the place of ك as the sign of the direct object.—[13] The preformative مد omitted as in U. The Rwasa (Kibbuts under ת in the original) stands for ـصن. The ص is omitted as in N.S.; the ك as occasionally in N.S.; the ج as in Ṭiari.—[14] Turk. دمور.—[15] Construct state. For the metathesis cf. مُدْنْ K. = مُنْدْ O.S., U.—[16] The writer represents the چ sound by ج.—[17] For this word cf. § 83 (14).—[18] Heb. עִמָּה.—[19] The ج of جُجَدْ has a ب sound, as it has a ه sound in N.S., cf. §§ 104, 105.—[20] For the ending of N.S. ـصبجدن.—[21] Pthakha for N.S. Zqapa.—[22] The verb شجد *to serve*, is used in K., Al.—[23] This word seems to shew a verb

ܘܦܫܘܩܘܢ ܒܡܫܒܚܬܗܘܢ ܀
(12) ܡܒܝܟܘܢ ܐܚܘܬܐ ܕܒܠܫܢܐ (?)
ܕܠܐ ܗܘܐ ܠܘܬܐ ܐܠܗܝܬܘܢ (?)
ܘܟܘܠܗܘܢ ܡܓܢܘܬܐ (?)؛ ܫܒܚܐ
ܕܡܬܚܙܐ ܦܝܫ ܠܗ ܒܐ ܐܦܫܐ
ܚܕܟܘܢ ؛ ܗܘܝ ܢܘܗܠܟܘܢ ܗܘܐ
ܡܢ ܕܟܕܒܗܘ ܡܬܘܒܐ ܠܗ ܗܘܐ ܀

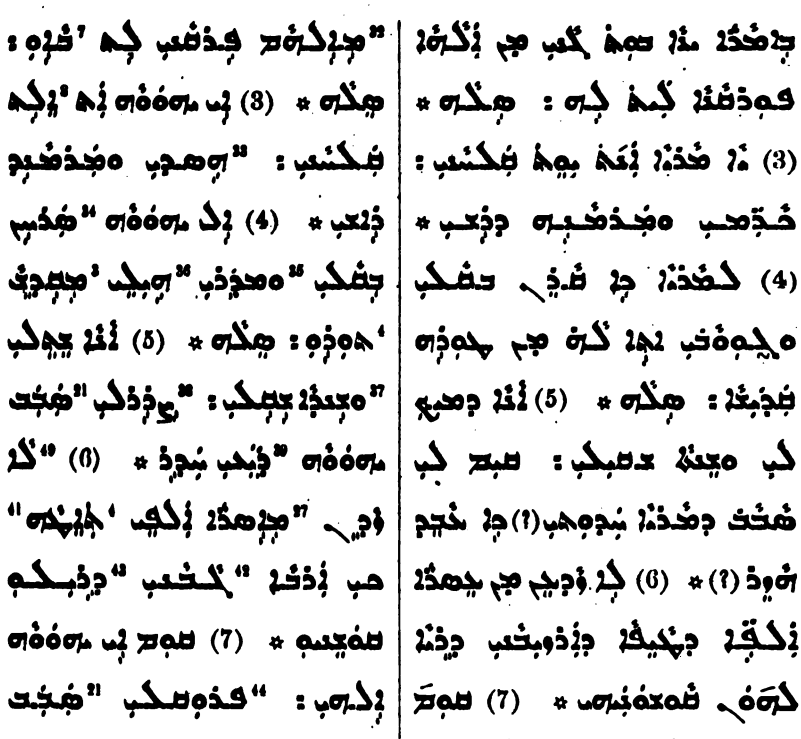
(12) [24] ܟܣܘܡܘܢ [25] ܐܚܘܬܐ ܟܠܗܘܢ ܡܢܐ
ܗܘܝܢ ܘܦܫܐ ܡܡܫܒܚܬܗܘܢ ܘܗܘܬܟܘܢ
ܒܕܘܐ ؛ [21] ܗܟܒܕ [16] ܢܫܝܢ ܦܫܝܢ
ܡܢ ܐܠܗܐ ܡܢܗ ؛ ܗܘܐ ܗܠܟܘܢ ܗܘܐ
ܡܢܗ ܒܕܘܐ [26] ܐܚܘܬܟܘܢ ܀

PSALM iii.

ܘܡܟܬܒܗ ܕܕܘܝܕ ܒܡܥܪܩܗܘܢ
ܡܢ ܩܕܡ ܐܒܫܠܘܡ ܕܒܪܗ ܗܘܐ
ܒܕܘܝܗܘܢ ܀ (1) ܡܢ ܡܪܝܐ ܣܓܝܐ
ܕܟܝ ܣܓܝ ܡܥܝܩܢܝ ؛ ܣܓܝ ܣܓܝ
ܕܩܡܝܢ ܀ (2) ܣܓܝ ܕܐܡܪܝܢ

[27] ܐܢܬܘ ܕܘܝܕ [27] ܒܡܥܪܩܗ
[28] ܡܢ ܩܕܡ ܐܒܫܠܘܡ [29] ܒܪܗ ܀
(1) ܡܢ ܡܪܝܐ ܣܓܝ ܣܓܝ [8] ܐܠܗܝ
ܡܥܝܩܢܝ ؛ ܣܓܝ [8] ܐܠܗܝ [16] ܩܡܝܢ ܀
(2) ܣܓܝܐ [30] ܡܢܗܘܢ [31] ܕܐܡܪܝܢ ܠܢܦܫܝ ؛

ܕܚܠ or ܕܚܠ, cf. N.S. ܠܐ ܕܚܠܬ ܠܟܘܢ ܠܐ U. Ti., *Do not be afraid*, see § 46, under ܕܚܠ.—[24] The verb ܪܚܡ *to love*, as O.S. is used in K.—[25] The abstract termination seems to be ܘܬ‍ = ܘܬܐ.—[26] This second conjugation form, unlike anything in O.S., is common to this language and N.S. The verb ܬܟܠ (1st Conj.) is used in Al., as O.S., *to trust*.—[27] ܐ in this language seems to have no other force than א and to make no break in the middle of a word, unlike N.S. Thus ארא = ܐܪܥܐ. So here ܐ is changed into ܝ. Cf. N.S. verbs ܠܐܠ.—[28] ܡܢ for ܡܢ.—[29] The pronoun affix for 3 s. m. is given in the original variously ܗ‍ and ܗ‍, unlike N.S. Cf. O.S. forms like ܩܛܠܬܝܗܝ *thou (f.) didst kill him;* and the Heb. 3 s. m. affixes יהו‍, ־הו, ־הו.—[30] So the ܒ is often omitted in N.S. in the second present tense before



a labial.—[31] See § 68.—[32] In U. the ת is very rarely dropped before a vowel, § 68.—[33] Cf. O.S. *mercy*.—[34] The verb *to call*, is used in K., not in O.S., but so Hebrew קרא.—[35] So in N.S. they say *to answer*.—[36] Cf. one of the past forms of § 46.—[37] ב for ת of N.S. in O.S. = *delirium*.—[38] Perhaps = *to be strong*, K. Also O.S. *to become true*.—[39] ? O.S. *joy*, ע=א.—[40] for as in Ṭiari.—[41] for ש.—[42] See § 68.—[43] Apparently = U. or K. See § 50.—[44] So O.S. P'al. In N.S. in this sense it is 2 Conj.—[45] = K. Cf. Turk. يان *side*.—[46] See p. 334.—[47] ג

ܕܝܥܝܬܒ : ܚܕ ܕܬܒ ܗܘܝܢ ܗܘ ܕ
ܠܗ * (8) ܕܗܕܬ : ܗ
ܕܗܕ ܬܒ ܬܗ ܕ
ܗܕ ܗ * ܕ ܗ ܗ ܗ ܗ

O.S. ܥܒܝܕ *wicked*.—[42] See § 50.—[43] This seems to be feminine, unlike the Syriac equivalent ܗܕܬ.—[44] Perhaps = N.S. ܗ or ܗ *this* (f.).

II. Proverbs[1].

1. مِنْ دُمِّهِ عَجَنَ خُبْزًا وَزُبْدًا *Of his spittle he is making bread and butter.* 'He will skin a flint to make soup.'

2. فِلْمِ مَكْلَهْ دِنْهُدْدَا لَا مَكْلَهْ : بَسَّا مِحْسَا مِنَّا كُوْمَ بَسَّا U. *Pillau is not for filling the mouth, but oil and rice are necessary.* Said when a man is not careful in his eating, and does not know the pleasures of the table.

3. سِفْ لِيكْتُوهِ مِنْ كَمَّا حَنْجَسُوهِ *Let him put his reels by themselves.* Said by a man when told that another is angry: Never mind, I do not care; I have nothing to do with him.

4. هَلْمَا دِمَّا دَهْدَا دِمَّا غَيْرَ *A pitcher of water breaks on the way to the well*, cf. Eccles. xii. 6. 'A sailor dies on the sea.'

5. مَرَّا لَا مِيرَ لَكْهُ : مَسَّا حَدَا سَجَكَ. Aliter: ...سَجَكَ *The rope was short and did not reach you.* Said when a man comes in too late for a thing, or if he does not listen to the beginning of a story and then wishes to have it repeated. 'A day too late for the fair.'

6. مَرَّا لَا مِيرَ دَهْوِيكَ : مِيكْمَا حَبَّا لَا حَبَّا مَرَّا لَا دَهْوِيكَ *The rat could not get in at the hole, and now he has hung a turnip on to its tail.* Said when a man after failing to do a thing tries to do something more difficult.

[1] The explanations added here are those given by the Syrians from whom the proverbs were collected.

7. ܒܪ̈ܢܫ ܒܪ̈ܢܫ̈ܐ ܘܛܦܪܐ ܒܛ̈ܦ̈ܪ̈ܐ *A man among men, and a bird among feathers.* A man cannot stand alone.

8. ܟܠ ܚܕ ܒܬܪ ܓܘܪܗ ܬܠܝ *They hang every sheep by its own leg.* A man pays the penalty for his own misdeeds.

9. ܐܢ ܠܐ ܝܕܥ ܒܥܐ ܠܟ (K. ܣܘ) ܠܟܝܪܟ *If you do not know look at your neighbour.* Do not be content to remain ignorant.

10. ܠܐ ܬܫܐܠ ܒܥܢ̈ܝܢܐ ܕܐܠܗܐ ܘܒܥܢ̈ܝܢܐ ܕܒܢܝ ܐܢܫ K. *Not from the affairs of God and not from the houses of men.* Do not pry.

11. ܐܢ ܠܐ ܬܚܡ ܒܫܪ̈ܪܐ ܕܫܡܫܐ ܠܐ ܬܚܡ ܒܡܥܪܒܗ ܕܫܡܫܐ *If you do not get warm at sunrise you will not get warm when it sets.* If the beginning is wrong, the end cannot be right.

12. ܕܠܐ ܕܡܐ ܠܒܥܠܗ ܠܐ ܝܠܕ ܠܗ K. *That which does not resemble its master is spurious.* 'Like father, like son.'

13. ܐܢ ܠܐ ܚܙܝܬ ܣܛܢܐ ܠܐ ܬܥܒܕ ܨܠܒܐ K. *If you do not see Satan you need not make the sign of the cross.* You would not have gone wrong had you not fallen among bad companions.

14. ܐܢ ܠܐ ܒܥܐ ܐܕܢ ܡܣܬܟܠ ܠܗ ܡܣܬܟܠ ܠܩܦܐ ܕܒܪ̈ܫܗ K. *If a man will not listen with his ear they will make him listen at the back of his neck,* i.e. beat him.

15. ܐܢ ܠܐ ܡܫܬܟ ܒܪ ܡܫܬܟ ܠܐ ܬܫܒܩ ܐܢܬܬܗ ܘܠܐ ܢܫܐܠ ܒܗ ܐܢܫ K. *The man who marries without asking (advice) may lose his wife and no one will take any notice of him.* No one should act without advice.

16. ܠܐ ܬܕܥ ܛܒܘܬܝ ܥܡܕ ܕܠܐ ܬܢܣܐ ܐܚܪ̈ܢܐ K. *You will not know the benefit you get from me till you try another.* No one knows when he is well off.

17. ܐܢ ܠܐ ܐܬܐ ܐܚܪ̈ܝܢ ܠܐ ܢܕܥ ܫܘܥܪܢܐ ܕܩܕ̈ܡ̈ܝܢ U. *If the last does not come we shall not know the measure of the first.* [The same.]

18. ܐܢ ܒܝܕܟ ܠܐ ܒܝܕܟ ܕܒܥܝܪ ܒܪ ܒܝܕܟ ܐܘ K. *If a man sleeps in the presence of his enemy, calamities will wake him up.*

19. ܡܝ ܥܠ ܩܪܝܬܐ ܓܘܙܐ ܥܠ ܓܘܙܐ ܥܠ ܩܒܐ *Water on the top of a gourd, walnuts on the top of a dome.* One can get nothing into a fool's head.

20. ܐܘ ܒܪ ܫܡܥ ܠܐ ܛܒ ܡܢ ܩܪܝܬܐ ܕܒܪ ܫܡܥ K. *A gourd's head is better than a man who will not obey his superior.* A fool is better than a disobedient man.

21. ܐܝ ܠܐ ܨܒܐ ܙܩܝܢܬܐ ܬܨܘܡ ܐܝܬ ܠܗ ܐܪܒܥ ܘܚܡܫ K. *If an old woman wants to fast, Fridays and Wednesdays are plenty.* Said to a man to dissuade him from doing a thing he is fond of: Do not do it now, there is plenty of time to do it in.

22. ܐܝ ܠܐ ܓܢܒ ܐܝܬ ܠܗ ܠܠܝܐ ܣܓܝ U. *If you are a thief there are plenty of nights.* [The same.]

23. ܐܝ ܠܐ ܗܠܟ ܥܠ ܪܫܗ ܠܐ ܝܕܥ ܫܘܥܪ ܪܓܠܘܗܝ K. *If (a man) does not walk on his head he will not know the measure of his foot.* Great men ought to consider their inferiors.

24. ܒܝܬ ܓܢܘܢܐ ܐܬܩܕ ܠܐ ܡܗܝܡܢ ܠܗ ܐܦ ܟܕ ܐܬܩܕ ܒܝܬ ܓܢܘܢܐ (aliter ܒܝܬ ܓܢܘܢܐ) *The liar's (madman's) house was burnt and no one believed him.* 'He cried Wolf so often that no one believed him when the wolf came.'

25 ܚܠܒܐ ܡܚܝܪ ܕܒܥ ܒܝ ܡܢ ܚܠܒܐ ܕܠܐ ܡܢܣܝ K. *Sour milk which has been tried is better than untried curds.* 'A bird in the hand is worth two in the bush.' In K. ܚܠܒܐ is sour, not sweet, milk.

26. ܡܫܕܐ ܒܐܕܢ ܚܕܐ ܘܦܠܛ ܒܐܕܢ ܐܚܪܢܐ (*sic*) *He takes it in at one ear and lets it out at the other.*

27. ܟܪܝܫܐ ܕܡܪܝܐ ܪܓܠܗ ܡܟܐܒ ܠܗ ܠܡܪܝܐ ܕܥܡܐ U. *A mad head gives trouble to its foot.* A foolish governor is the bane of the people.

28. ܒܝܬ ܕܐܓܪ ܒܩܠ ܪܡ ܠܐ ܡܫܟ ܐܠܦ ܒܝܬ ܒܝܘܡ ܚܕ K. *If a house could be built by loud talking, an ass could build two castles in one day.* 'Much cry, little wool.'

29. ܐܡܪܘ ܠܚܡܪܐ ܚܘܝ ܛܝܒܘܬܟ ܘܢܣܒ ܐܝܕܝܗ ܘܢܣܒ ܠܕܝܠܗ *They said to the ass, Shew your good breeding, and he lifted up his tail.* Said when a man plays the fool, when he ought to be serious.

30. ؟ ܡܝܬܐ ܡܢ ܒܝܬ ܩܒܪܐ ܡܦܢܝܢ *Do they turn away a dead man from a graveyard?* Said by a man who is turned out of his lodging after nightfall.

31. ܩܠ ܢܦܠ ܩܠ ܫܡܥ ܩܠ ܐܟܐ *The bowl has fallen: either (I heard) the sound of its (fall) or the echo.* 'If you throw mud some is sure to stick.'

32. ܐܬܐ ܠܗ ܚܡܪܐ ܘܐܫܬܩ ܡܢ ܡܪܝܪܐ *The ass has come and stopped the singing.* Said of an interruption.

33. ܩܪܝܢ ܕܬܪܢܓܠܐ ܒܩܪܒ ܕܬܪܢܓܠܐ *A cock crows in the presence of another.* Said when an accusation is made secretly.—Confront the parties.

34. ܐܠ ܬܫܕܪ ܐܒܪ ܘܟ ܐܠ ܬܫܕܪ ܐܒܪ ܒܗ *Do not (go) far behind, (put) a stone on it.* Restrain yourself.

35. ܡܢ ܕܡܝܬ ܠܠܝܐ ܢܝܬ ܠܗ ܠܢܗܪܐ ܡܢ ܕܡܝܬ ܠܢܗܪܐ ܠܐ U. *Let him who brings it by night, bring it by day.* I do not care whether he does it secretly or openly.

36. ܠܐ ܢܝܬ ܠܗ ܡܢ ܕܐܝܬܝ ܠܒܝܬܐ ܐܬܡܠ ܠܐ ܢܝܬ ܠܗ ܗܫܬ K. *Let not him who brought it to the house last year bring it this year.* Said of an incorrigibly idle person.

37. ܐܒܕܢ ܠܐ ܢܩܕ ܒܪܫܐ ܕܐ ܐܚܪܝ U. *Hereafter we will not light the lamp.* Said sarcastically of an ugly bride or the like. [Cf. no. 125.]

38. ܡܫ ܠܐ ܡܫܠ ܕܡ ܐܝܬ *He is an unwashed spoon.* Said of one who interferes.

39. ܐܝܬ ܠܗ ܫܪܫ ܥܒܐ ܕܩܝܩ : ܫܪܫ ܕܩܝܩ ܠܐ ܥܒܐ U. *A slender turnip has a thick root.* 'Quality is better than quantity.'

40. ܐܝܬ : ܐܡܪ ܠܥܒܕ ܕܝܢ ܠܐ ܫܒܩ ܓܒܪܐ ܒܒܝܬܐ. ܐܡܪ ܐܝܬܝ ܠܝ ܠܒܝܬ ܪܒܐ ܕܐܝܬ ܠܗ ܙܝܢ ܕܩܪܒ *They had not left a man in the house, and he said, Take my armour to the chief man's house.* [Same as no. 6.]

41. ܐܝܟ ܕܐܒܐ ܗܟܢܐ ܐܝܟ ܕܒܪܐ *A herb grows according to its root.* 'Like father, like son.'

42. ܠܐ ܡܢ ܐܡܪ ܕܘܝ ܡܪ ܠܐ ܐܝܬ ܠܗ ܐܝܢܐ ܕܝܠܗ *No man calls his own dowi sour* [dowi is a drink made from curdled milk, water, and herbs]. 'Every man thinks his own chickens are the best.'

43. ܫܡܐ ܛܒܐ : ܟܦܪ ܚܪܒ *A good name: a deserted village.* Said of a famous man or place that is poor.

44. ܐܝܬ ܠܗ ܡܛܚܢܐ ܕܐܟܠ ܠܗ ܒܝܬ ܛܚܢܐ : ܒܥܐ ܠܡܛܚܢܐ *The floods have swept away the mill and he is asking for the hoppers* (loose pieces of wood used to bring the wheat down on the mill-stone). Said when a man expects to find something valuable in a house which has been cleared out by robbers. Cf. no. 127.

45. ܒܥܐ ܓܒܪܐ ܕܒܝܬܐ ܠܗ ܥܡ ܓܢܒܐ ܒܥܐ ܠܬܘܪܐ ܡܢ ܟܘܐ : ܒܥܐ ܓܒܪܐ ܕܒܝܬܐ ܠܗ ܥܡ ܓܢܒܐ ܒܥܐ ܠܬܘܪܐ ܡܢ ܟܘܐ *If the master of the house is an accomplice with the thieves, they can take the bull out by the skylight.* 'A man's foes are they of his own household.'

46. ܐܝܬ ܠܗ ܒܪ ܕܐܒܐ ܠܐ ܡܬ : ܐܝܬ ܠܗ ܒܪ ܕܐܒܐ ܠܐ ܡܬ ܐܝܬ ܠܗ ܒܪ ܕܐܒܐ ܠܐ ܡܬ U. [in K. substitute ܐܝܬ

جمعدكا for ملا نمرذب] *The Mollah Nasir Din said: If Nasir Din had not been dead the wolves would not have carried off his ass.* If the heads of the nation were not asleep, no one could injure it.

47. ؟ملا ٢ ستبكا لا مهذ ٢جبكا : لخمو ثا صف جمعدنثا ملا *If you have not eaten the cooked wheat, why have you the stomach ache?* If you have nothing to do with the matter, why do you interfere?

48. ذهذنثا جنجا : جنجا ذهص *At the report about the wolf, the wolf is at the door.* 'Talk of the Devil and he is sure to appear.'

49. ملا جنثا دخصبثا جنثا *The top of the hat is a hole.* Said of a man who cannot keep a secret.

50. جذص دصبجثا ملاذ : ٢بثا ٢كذا جا ٢جلب *A dead man thinks the living are (always) eating sweetmeats.* Said of a man who thinks a rich man's lot altogether enviable. Halwa is a sort of 'Turkish delight.'

51. قنجا كا مصمهيذ جذخجا : مغصمص لا نجذ *Let not the foot traveller mock at the rider: his day will not pass.* Said if a poor man rails at the rich.

52. لبذوكا ججنا ملا ثا جلقا *The clod is weeping for (the fate of) the stone.* Cf. 'Daughters of Jerusalem, etc.'

53. ملا لهذنذ معتصفزا ملا : كهذنذ كسبثا *The load has gone and he is asking for the box.* Same as no. 44. When a horse's load has fallen down it is unreasonable to expect the box which was placed on the top of the load to be still in its place.

54. ٢مزا معد ٢ذفنزا : ٢وقا ٢وقا *Hafta for hafta: yet it requires more munching* [1 hafta = 4 lbs. avoirdupois]. The Urmi people tell a story against the mountaineers that one of them brought down honey to sell and exchanged it for carrots, hafta for hafta. He complained that the carrots were harder to munch than the honey, in the above words.

55. بَسَّ جِنْسَ ذِبْشَ سَهْ كَه وِنْهِمَ. اهِبْ سَهْ : مِيدْ دِشْبَرْ مْكَ *One of them spat in his face, and he said, It is spring rain.* Said if a man pays no attention to reproof, but takes it as a matter of course.

56. اجْفَ اكْهْ : وِقْوِ *Pay (your) money and eat the halwa* (see no. 50). 'Money down.'

57. جِدْ نْجِسْ : جِدْهْ ـِ جِ نْجِدْ *The dog barks, but the caravan enters.* Said when a man pays no attention to an insult.

58. خِيدِ لِهْ كَهَ ـِ خِمْسِمِسَ بْتِكْ. وِفْ وِ مِكْبِكْ *They came to shoe the mule and the frog put out her foot too (to be shod).* If one man gets a present everyone else expects one too.

59. لِهْ بِدِّ جِ : لِهْ دِكْمَ دِكْبَ *A guest who comes of his own accord* (lit. *foot*) *is without honour.*

60. سِدْ حِبِّ خِيدِ جِ لِهْ *A dead donkey becomes a mule.* Said when a man exaggerates his losses.

61. ـِ كَ كَفَفْ سِدْهْ. بِسْكِ جِهْ لِهْ : حِبِّ جِهْ شِيدِ *Do not be sorry, my donkey. The summer is coming and I will reap some clover.* Said in order to put off an importunate beggar.

62. لِسِ كَسِبْ كِ دِسْ طُوبِجِمْ بْجِدْ : لِسْ لَهْ ـِ بْتَكْ مَ مِهْجِسَ كِ بِكْمَ *We went to get something out of our beards, but we had to add our moustaches to them.* Said when a man gives a bribe to get an office, and he not only fails but is fleeced further.

63. جِنِدْ كِبْتِدْ شِوْ : جِمِجِهْمَ جِ مَجِدْ كَ *When a thief meets a thief he hides his club.* 'Turk fears Turk.'

64. وِنْهِمَ كَه هِدْسْ : قِدْمَ كَه بِدْلْ *Their pride is out of doors* (lit. *in the door*), *but their pounded wheat is in a gourd:* i.e. they keep up appearances, but they are poor. Gourds, dried and

hollow, are used by the poor as jars. This is said of a man who boasts without having anything to boast of.

65. ܚܕܐ ܕܬܪܢ̈ ܟܣܝܢ ܚܦܬ *Under pretence of chickens the hen pecks.* Said of a man who takes more than his share under some pretence.

66. ܟܣܝܬ ܟܒ ܒܚܫ ܒܝܫܬܗ. ܐܒܠ ܣܦܪ ܚܡܪ U. *I went after the smell of the chops, but (they were only) branding donkeys.* Said when a man is disappointed.

67. ܡܢ ܚܠ ܕܝܢ ܣܥܪ ܡܥܘܠ : ܐܝ ܒܥܐ ܣܥܪ ܐܝܬ (*If you take*) *a hair from every beard, you will make a beard.* Said when asking subscriptions for a charitable object. 'Every little makes a mickle.'

68. ܐܝ ܒܥܐ ܕܟܠܒ : ܚܫܝܫ ܕܟܠܒ ܐܝ *A wolf when it gets old is the laughingstock of the dogs.* A rich man who loves his money is thought nothing of.

69. ܐܪܥܐ ܪܟܝܟܐ ܡܫܬܐ ܒܡܐ ܐܝ *Soft earth drinks in water easily.* Said in praise of gentleness (ܪܟܝܟܐ means both *soft* and *gentle*).

70. ܓܒܪܐ ܒܢܐ ܒܝܬ : ܐܢܬܬܐ ܡܪܐ *The husband* (lit. *male*) *is a labourer, the wife a mason.* Said when a wife is a good manager though her husband's earnings are small.

71. ܬܪܝܢ ܟܣܝܢ ܒܥܐ ܐܝ ܒܪ : ܒܪ ܐܝ ܓܘܙܐ *If two chestnuts become one they* (*can*) *crack a walnut.* 'Union is strength.'

72. ܒܝ ܒܟܐ ܕܬܪܐ : ܡܟܪܟܬܐ ܩܠܝ U. *Instead of the buffaloes crying out, the cart cries out.* Said if the man who inflicts an injury complains instead of the injured person.

73. ܗܒ ܟܣܦܐ : ܘܣܝ ܠܡܐ ܡܢ ܡܣܓܕ *Give money and bring the mollah out of the mosque.* Money can do anything.

74. ܟܕ ܡܬܚܫܒ ܓܒܪܐ ܚܟܝܡܐ : ܒܥܐ ܓܒܪܐ ܚܟܝܡܐ ܐܝ *While the wise man is turning it over in his mind* (lit.

pouring it on his wisdom) the fool jumps over the brook. 'Fools rush in where angels fear to tread.'

75. ڤَخْ حسفَ ڤِجْخْ *Water beneath straw.* 'Still waters run deep.'

76. ھوِھْ فُخُجْخْ : ڤْڤھوِھ سِكْتِخْ جِ ھُوِ *A gentle horse kicks hard.* [The same.]

77. ڤْفْخْ ڤِجْخْ : ڤِكْھوِھ لِجْڤْ جِ ھُوِ *A little man has big dreams,* i.e. talks big.

78. : ھوِجْڤ ڤِبْڤْخْ ھُ .. شِكْخْ ڤِ : ھوِجْڤ ڤِھوِجْ بِجَ ڤِجِھوِ حَفْ حَتْفِخْ ڤِبَ كُوِ ؟ *One of them said I am a eunuch. The other asked how many children he had.* Said if a man asks an unnecessary question.

79. ڤِھَدْ ڤْذُوِ : ڤِھوِجْڤِھ كِ ھُوِڤْخْ ڤْجْكْ *If the meat be cheap the soup will be uneatable.* 'Cheap and nasty.'

80. سِوِڤْ ڤْفِ ڤِفِجِكْ ڤْوِكْ : ڤِبْڤْ كَھ ڤِجِڤْ ڤِكْھوِجِ ڤِوِ جِ ڤْجِڤْ *Though a snake go crooked, yet he goes straight into his own hole.* However wicked a man is, he ought not to injure his own family. 'It is an ill bird that fouls its own nest.'

81. جْكْخْ ڤِجِ ڤْخْشْڤْ سِڤْ ڤْسِكْ جِ كِيبِ : ڤِبْڤْ ڤْسِكْ ڤِكْھوِجِ جِ ڤْھِيدِ *A dog steals a leg (of mutton) from the butcher's shop, but he cuts off his own leg;* i.e. they will not let him go there again. Almost 'A burnt child dreads the fire.'

82. ڤِجِجِ ڤِيھجْڤْ كَسِبِ كِ : ڤْ ڤُكْفِجِ بْخْدْ ھَوِ كِ *If a poor man's things are stolen* (lit. *go*) *the rich man is warned* (*to look out*). Thieves begin with small things.

83. ڤِجِھوِ ڤِكْھوِجِ كِ ڤِكِ *His head is not his own.* Said of a man who can refuse nothing to those who beg of him.

84. ܒܪܬܝ ܫܡܥܝ ܐܢܐ ܥܡ ܐܡܟ ܟܠܬܝ ܩܠܝ ܠܝ : ܒܪܬܝ ܐܢܐ ܥܡ ܐܡܟ ܟܠܬܝ ܩܠܝ ܠܝ *My daughter, I am talking to you; my daughter-in-law, listen.* Said when a man speaks to another in order that a third person may hear. It is not the custom for a man to speak to his daughter-in-law, and therefore when he wishes to scold her, he scolds his own daughter instead.

85. ܫܘܥܠܐ ܒܚܪ ܒܟܪܥ ܕܝܠܗ ܐܟܠ ܠܗ ܫܘܥܠܐ ܒܚܪ ܒܟܪܥ ܕܝܠܗ ܐܟܠ ܠܗ *The sly fox is caught by* (lit. *knocks against*) *his own foot.* Said when a guilty man is convicted by his own words.

86. ܫܘ ܕܝ ܐܦ ܐܦ ܐܬܐ ܠܟ ܐܦ ܐܦ ܐܬܐ ܠܟ : ܫܘ ܕܝ ܐܦ ܐܦ ܐܬܐ ܠܟ *The more you scratch a cat the more it will fly* (lit. *return*) *in your face.* If you injure a man he will injure you.

87. ܒܝ ܒܝ ܐܝܟ ܠܐ ܐܝܟ ܠܐ ܒܝ ܒܝ ܐܝܟ ܠܐ ܐܝܟ ܠܐ : ܒܝ ܒܝ ܐܝܟ ܠܐ ܐܝܟ ܠܐ ܒܝ ܒܝ ܐܝܟ ܠܐ ܐܝܟ ܠܐ *A snake dislikes mint, but it grows at his door* (*hole*). If you do not like a thing it is sure to be always meeting you.

88. ܐܝܟ ܕܐ ܐܝܟ ܕܐ ܐܝܟ ܕܐ ܐܝܟ ܕܐ ܐܝܟ ܕܐ ܐܝܟ ܕܐ *Stretch out your foot according to the measure of your carpet.* 'Cut your coat according to your cloth.'

89. ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ : ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ *If you rake up a dunghill, it will smell.* Said to pacify two men, generally to dissuade them from calling one another names.

90. ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ : ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ *When a small man enters a gateway he bows his head.* Said if a man takes unnecessary precautions.

91. ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ : ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ *You have eaten the halwa* (no. 50) *and are riding the donkey.* You have it all your own way.

92. ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ : ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ *He has got down from the horse and is riding the ass.* He has had a fall.

93. ؟ هُنَّ مَعْهُمْ حَمْصَهُ بِمَعْهُمْ : هِمَعْهُمْ مِمْ هِمَّ *Your portion with my portion* (i.e. we are eating together), *what are you staring at?* 'Share and share alike.'

94. هُمَّ مِمْ جُمَّ جِمْ فُلِس : لِمَنْ لِمْ مَحِمْ دِمَّحِمْ *The ox can work with the buffalo, but* (*then*) *he cannot eat* (he is too tired). Said when a poor man tries to spend like a rich companion and becomes bankrupt.

95. هِمَعْهُمْ مُدَّمْ بِمَحِمْ لَمْ مَضْمَنْ *Let not the brave horse receive the whip.* 'Do not beat a willing horse.'

96. هِمَعْهُمْ بِمَحِمْ مَحِمْمَنْ جِمْ فُلَحِمْ : حَمَّلَكِمْ سَمْدَّمْ جِمْ مَنِمْ *The horse and the mule will fight, and between them the ass will get killed.* Those who interfere between two combatants get the worst of it.

97. مُكَمْ جِمْ مَكِيمْ لَمِهَمَّمْ دَّمِمْ : جِمْ مَمَحِمْ هَمَّلِمْ مَمْتَمْ *God looks at the high mountains and gives* (*them*) *perpetual snows.* God recompenses each man as is right. Said especially of bad men.

98. مَحِمْ. مَمْعَهَمْنَمْ مُحَمَّمْ لَمْ مَمْنَمْ دَمَّمَهَمْ لَمِهَمَّمْ *He is giving the camel to drink out of a walnut husk* (not the shell). Said when a man gives a ridiculously small gift to one in need.

99. لِمَدَّمْنَمْ مَحَمَّمْ لَمِ جِمْ لَمْ مَمْنَمْ. مُدَّحِمْ مَمْنَمْ لَمِ مَحَمَّمْ لَمَحَمَّمْلَمِ مَحِمْ مَحَمَّمْ لَمَحَمَّمْلَمِ *The fool threw a stone down the well, but forty wise men could not get it out.* Aliter (Socin) مُجَ لِمَدَّمْنَمْ جِمْ مَحَمَّمْ مُجَ جِمَمْ لَمْ مَمْنَمْ. مَحَمَّمْ مَمْنَمْ لَمِهَمَّمْ لَمِ مَحِمْ دَمَحَمَّمْلَمِ لَمِ.

100. جُمَّمْ مِمَمْنَمْ جِمْ مُحِمْ : لِمَدَّمْنَمْ دَمَحَمَّمْ لَمِهَمَّمْ جِمْ مَحَمَّمْ *The bride and bridegroom are happy, but the fools of the village kill themselves.* A fool gets no enjoyment out of life.

101. ؟ لَمِحَمْ جِمْ مُحِمْ : جُمَّمْ جِمْ فُلِس *The buffalo works; does the buffalo eat* (*sc. alone*)? A man ought to share with his family.

102. هٰذَكَ مَعِيشَكَ دُبْتَهَ لَا مَدِهَ لَهُ. هٰذَا مَعِيشَ: حَمْضَ هُوَ مَعْقِيلَ *The fox could not reach the bunch of grapes, and said, How sour they were!*

103. لَهُوَ مَدَّا مَعْمَلَا جَا مَوْلَا *A wall has ears.*

104. مَوْلَا جَمِيلَا لَا مَدِهَ مَعْمَلَا مَوْلَا *The river will not always bring down vine stocks.* 'Lay by for a rainy day.'

105. مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا: لَهُ مَعْمَلَا مَعْمَلَا مَعْمَلَا *If water comes once in a channel, one may hope it will come again.* Said when a man loses his money.

106. مَعْمَلَا مَعْمَلَا مَعْمَلَا لَا مَعْمَلَا *The kid will not always stay under the basket.* Everyone may hope to get rich.

107. مَعْمَلَا مَعْمَلَا مَعْمَلَا: مَعْمَلَا مَعْمَلَا مَعْمَلَا *The rope is cut, and the burden is scattered.* Said, e.g., when a wife dies: the relationship made by her marriage is weakened by her death.

108. مَعْمَلَا مَعْمَلَا مَعْمَلَا. مَعْمَلَا: مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا *They said to the wolf, Go and tend the sheep; he said, My feet are bare.* Said if a man is bidden to do something for his own advantage and he refuses.

109. مَعْمَلَا مَعْمَلَا: مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا *He who travels much is wiser than he who lives to a great age.* Said of a traveller.

110[1]. مَعْمَلَا مَعْمَلَا مَعْمَلَا. مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا مَعْمَلَا *Spit on the ground; I will come back soon before it dries.*

111. مَعْمَلَا مَعْمَلَا جَا مَعْمَلَا مَعْمَلَا *A sharp word cuts a stone.* The opposite of 'Hard words break no bones.' The Syrians consider an insult worse than a blow.

[1] These to no. 123 inclusive are from Socin.

112. حصّا دهّنا دّنا فعب حسّا دمّا : جا سعصب *Whenever water remains long in one place it stinks.* 'Familiarity breeds contempt'?

113. ميهلكا حذبا سكبا *A short proverb is sweet.* 'Short and sweet.'

114. حل هّهّد دّذجيها كه حبيمو : أهّا دمبا جها نحجدّ : جها بكه جمو *However you may hold it in your hand, this world will pass away; certainly it will go.*

115. بّجّا حجبّا : هّدّخبا دجبّا *Doors locked, misfortunes past.* 'Ignorance is bliss.'

116. نبي حصّا جذمد دّذحجا : سبّ هّذّا جا دّسهّا *The more a hare sleeps the more she runs.* Said by a lazy man to excuse himself.

117. هّمصّا أهّا وجبمو حذبحّ *Whence did you buy this wisdom?* Said ironically to a foolish person.

118. حس حذّنا دّذكّا صّفلكمبا سّهّا : هّمصّا أنّا لا مي هّهّا *When God was dividing intellect, I was not there.*

119. بجها دمذّا بحهّنا دمذّا : سّجّ دمّا *A man is one fire, a woman nine.* (Said of love.)

120. جها ضبيبه : أنّا جها ضبيبمو بصبب مي *If I forget you I will forget my right hand.* Cf. Ps. cxxxvii. 5.

121. كبها بكه صمبذّا : مي دجبكه بفكّ *I have eaten the sack and the little bag remains.* Said by an old man.

122. حذّا نصهّا حدوكّ دكمصس *A heavy stone remains in its place.* Qy., the converse of 'A rolling stone gathers no moss'?

123. بهّدّ دمب سكبا بوّا لب : بكه دمبا دسجبدّ لب *Though I have travelled over the whole world, I found my own country the sweetest.* 'There is no place like home.'

124. سفْدًا صعصوكسو بفْس : كبْدْا مكِه ڤصوكذوه *We have stripped the ass, his tail remains.* We have broken the neck of the task.

125. وذبد كِه يعصْدْا K. *The sun has risen.* [Same as no. 37.]

126. يصْد صْصفْدِ مكِه دْغْدْا دْصْخْكِدْا *The heat is burning the bald men's heads.* Said sarcastically of a very cold place.

127. يدْسِدْا شدْدْا جِدْا صْوصْا صْدْا هدْه دْصْخْصِدْا U. *A deserted mill has two hoppers* [see no. 44]. Said of a poor room which yet has some one good thing in it.

128. دصِدْا صوصْصِ دْصْخْصِدْا *His pocket has a hole in it.* Said of a spendthrift.

129. دْصِدْا دْصْدْوْصْا صصكْا مْدْه *The cock's world is the dung-hill.* Said of a narrow-minded person.

130. سْجَ دْغْدْا دْصْجِدْه هدْجِ دْجْصْهْا : شْدْا صصْدْا . شْدْا شصْدْا صصْدْا سصْدْا . شْدْا صِدْا دْصْمِدْا دْصْجِدْه صِ دْصِدْه : صصْدْا سصْدْا صوصْا دْصِدْه كِه وذبد دْكِل K. *A man married two wives, Khana and Mana. Khana was old and Mana young. Khana plucked the black hairs out of his beard, and Mana the white hairs, till his beard was finished.* Said of a man who tries to please everybody and pleases none.

ADDITIONS AND CORRECTIONS.

P. 6, l. 2, *add* (also ﻛﺠﻴﻞ).

l. 21, 22, *for* make, *read* makes; *for* Jamel, Jamal.

p. 7, l. 7, *after* sounded, *add* unless final.

p. 10, par. (7), *add* There are no half vowels for Shva; thus ﻛﺘﻦ is *bné* not *bènè*.

The conjunction ﻭ *and* is sometimes pronounced *wè* in Al.

l. 23, *for* § 37 *b*, *read* § 87 *b*.

p. 16, *sub fine*, *add* In writing O.S. the Eastern Syrians use the following:—ܐܰܘ or ܐ̣ܘ, both pronounced *how*, used before a relative and when = *ille*; ܐܝ or ܐ̣ܝ, both pronounced *î*, used as a copula, the ܐ being often omitted, as ﻛﺘﻴﺐ for ܐܝ ﻛﺘﻴﺐ or ܐ̣ ﻛﺘﻴﺐ *he is good*; ܐܝ, pronounced *hî*, = *iste*. Also ﻫﻮﻳﻰ, pronounced *hûyî*, = *he is*. The feminine usage is similar.

p. 27, l. 8, *add* ﻟﻴﻞ m. f. *night* = O.S. ﻠܝܐ m. (for ﻟﻴﻠﻰ); ﻋﻠﻢ *eternity*, used both as abs. and constr. state; perhaps also ﻭﺴﻊ f. *ease, relief*, lit. *wideness*, and ﺑﻤﻠﻮﻩ *suddenly*, ﺑﻤﻠﻮ Ti. *again*, pp. 165, 166, for ﻋﺒﻴﻰ; ﻧﺴﻰ see p. 308. See also Proverb 20 (p. 347).

p. 31, l. 9, *after* genders, *add* and numbers; rarely a superfluous Dalath follows.

l. 22, *add* ﻟﻐﺮﺑﻰ ﻣﻌﺮﺒ Al. *the west*; so ﻣﺸﺮﻖ ﻣﻌﺮﺒ Al. *the east*.

l. 24, *for* ﻣﻌﺮﺒ *read* ﻣﻌﺮﺒ.

p. 32, l. 6, *for* ﻣﻌﺮﺒ *read* ﻣﻌﺮﺒ.

p. 34, l. 1, *add* also ﻣﻌﺮﺒ U.; *after* head, *add* and temples.

l. 6, *for* (a bird), *read* a lizard.

sub fine, *add to masculines* ﻛﺘﻦ *calico*, ﻛﺘﻰ *braid*, ﻣﻌﺮﺒ *fist*.

pp. 35, 36, *add* ܒܝܬ is sometimes fem. in N.S. *Add also* ܐܪܥܐ *country*, m., rarely *f.* N.S.: m. O.S.; ܦܣܩܐ *metal bowl*, f. N.S. = ܦܣ m. O.S.; ܟܘܐ *kiln*, m. O.S., *f.* N.S.; ܟܘܪܣܝ *seat*, *f.* N.S. = O.S. ܟܘܪܣܝܐ m.; ܡܛܪܐ *rain*, *f.* U.K., m. Q., O.S.; ܫܪܓܐ *lamp*, is m. in Bar, *f.* in Q. The following are m. in Q.:—ܚܢܛܐ, ܟܒܪ, ܟܪܡܫ, ܟܘܢ, ܟܫܬ, ܟܘܬ.

p. 37, l. 15, ܒܪ is m. and f. in Q.

l. 18, ܓܕܝܬܐ is also found. *Add to fem.* ܓܕܝܢܐ from ܓܕܝ *kid.*

p. 38, *add* ܓܘܫ *f. frog*, ܓܘܫܢܐ *tadpole*; ܒܪܙܐ f. and ܒܪܙܢܐ or ܣܘܪܙܢܐ all = *corner*; the fem. of ܟܘܟܐ is also ܟܘܟܬܐ.

p. 41, l. 18, *add* also ܛܪܢܓܐ; cf. p. 334.

pp. 41, sqq., *add to regular plurals*:—

(1) ܦܬܐ m. *braid*; ܓܢܐ m. *calico*; ܓܕܝܐ O.S., also ܓܝ K., a herb found in K., Numb. xi. 5; ܟܣܐ *loins*. ܣܝܟܐ *mulberry*, makes ܣܝܛܟܐ in Q.

(2) ܕܕܐ Al. *breast*; ܡܗܝܕܝ Al. m. *master* (also 3, see § 19); ܒܒܐ U. Tkh. *breast*; ܣܦܐ m. *basket* (with handle), in Al.: elsewhere 1. [ܒܟܚܕ is rarely 1, and in Al. 3; ܒܕܐ is also 1 in Q. etc.] ܪܫ *head*, ܦܘܡ *mouth*, in Al. take 2. [ܟܕܐ is also 1].

(2ª) ܡܕܡܟ m. (U. form) *evening*, sometimes; ܡܕܡܟ K. m. also takes 3.

(3) ܫܕܪ *f. watch* of the night, also 1; ܣܘܡ K. O.S., or ܒܘܟܡ K. *owl* f.; ܫܥ f. *time*, in Tkh. Al. p. 70; ܒܘܟܢ *f. fruitstone*, also 1; ܒܟܢ *f. kneading tray*; ܡܪܓܢ *f. pearl*; ܡܐ *f. marsh*; ܓܙ *f. treasure*, also 1 [also ܓܘܙܢ *f.* 1]; ܥܟܢ (a large bird); ܚܛܐ *f. flour bin*; ܒܐ *f. wooden disc* used in the game of 'touch,' also *the holder of the disc*; ܓܕܐ *f. garden bed*; ܓܕܢ m. *f. sledge*, also 1; ܟܘܒܐ *f. leather bag*, also 1; ܡܛܪ m. *f. rain*; [ܡܥܢ *f. grindstone*, also takes 1]; ܒܥܩ (N.S. ܬ, O.S. ܒ) *heel*, also 1; ܫܘܡܐ m. *candle*, in Ti., elsewhere 1; ܟܘܟ

m. *table cloth, table set for meals*, in Al., elsewhere 1; ܬܒܬܐ f. *arch*; ܓܒܬܐ Al. *ship* (= ܟܡܒ U.).

(4) [ܒܥܠܐ Q. *husband* (= ܒܥܠ U.) takes 1]; ܓܘܙܐ m. *walnut tree* (with 1, *walnut*); ܒܠܟ (p. 44) in Q., in the sense *stacked hay*; ܓܕܐ Al. Ti. m. *arm* (= ܓܕܐ p. 46); so Q. but with pl. as U.; ܡܨܝܦܐ m. K. *summer pasturage* (the camp), also 1; ܒܝܬܐ m. *kinsman*, also 1; ܣܒܘܠ m. *wedding feast*, also 1; ܡܥܓܢܐ m. *leaven*, also 1; [ܛܘܪܐ m. *mountain*, O.S., also takes 1]; ܒܨܠܐ m. *herb*, also 1; ܨܘܗܪܐ f. *noon, midday meal*, also 1; ܟܝܣ m. *pocket hole*; ܓܠ m. U. *buffalo bull*, also 1 (= ܟܡܝܪ K.); ܓܢܐ m. *cotton plant*, O.S.; ܒܨܐ m. *dough*, also 1; ܣܡܝܟܐ f. *edge of a roof*; ܦܘܪ *nostril*, in Al. (also 5); ܦܐ m. *hamstring*; ܥܘܩ K. m. *porch*; ܛܝܡܐ m. *summer*, O.S., also 1; ܩܢܐ f. *nest*, O.S., also 3; [ܪܫܐ also takes 4 in the sense of *head*]; ܣܒܐ m. *door post*, in U.; also 1 in Q.; ܥܕܟܐ (p. 46) in Q. makes ܥܕܟܝ; ܥܬܐ m. *he goat*, also 1, Turk. (= O.S. ܥܬܐ).

(5) ܨܠܡ (or ܨܠܡܐ) K. *shadow*, = O.S. ܨܠܡ; ܦܕܝܐ m. *curtain*, usually 1; ܟܘܡܐ *wisp of hair* (with 1, *head of grain*); [ܨܠܦ, ܥܘܠ and ܣܘܣܐ Al. also take 1].

(8) ܫܠܕܐ Tkh. f. *present* = ܫܠܚܐ § 45 f.; [ܚܕܘܬܐ also takes 6]; ܣܒܐ f. *grandmother*, in Al.

(9) ܣܘܟܐ f. *shrub*, also *sleeve*; ܥܘܟ f. *ewe lamb* (one year old); ܒܬܟܐ f. Al. *female companion*, § 17; ܡܣܝܐ K. f. *midwife* (= ܡܚܝܐ U.); ܗܟܟܐ Al. f. *round cake* (= ܒܕܝܐ U.); [in Q. the sing. of ܣܘܟܐ is also ܣܘܒܐ and ܣܘܒܟܐ].

p. 42, l. 2, *for* 8 lbs., *read* 4 lbs.

p. 45, ܫܘܩܐ also *f.*; *for* ܟܪܥ *f. thigh*, *read* ܟܪܥ *f. rump* (half); so p. 47; *for* ܟܪܥܐ *read* ܟܪܥܐ (singular rare); ܫܘܩ is fem.

p. 46, ܦܨܠܐ in Q. is *an axle*; *for* ܦܨܠܐ *read* ܦܨܠܐ (p. 338); for ܓܘܙ, ܓܘܙܐ is used in Q.; ܓܘܙܐ is fem.

p. 50, *add* ܣܟܝܢܐ *f. knife*, pl. ܣܟܝܢܬܐ (Turk.); for ܣܟܝܢ in Q. they say ܣܟܝܢ (first Zlama).

p. 51, ܓܘܙܐ in Q. makes also ܓܘܙܐ.

p. 52, l. 1, *add* Singular in Q. also ܓܘܙ *kernel*.

ܚܡܝܐ K. *f. fever*, and ܣܘܦܐ *f. end*, have no pl.; the latter borrows that of ܣܘܦܐ.

p. 53, *add* In Q. K. the masculine forms ܚܒܫܐ, ܫܘܕܪܢ (also ܫܕ?), ܟܘܟܒܐ, ܡܪܓܢ, ܒܝܫ, ܒܝܫ, ܒܝܫ are also used; in Q. ܒܘܢܝܐ is *a hazel nut*.

l. 7, *for* ܒܘܢܝܐ *read* ܒܘܢܝܐ.

sub fine, *add* ܒܘܠܝܐ *pea*, pl. ܒܘܠܝܐ and 6.

p. 54, l. 10, ܣܘܡܚܐ is used in Q. for *a little girl's trousers*.

p. 55, l. 20, *for* (O.S. ܒ) *read* (O.S. ܒ).

p. 56, par. (12), *for* Bas, *read* Baz; *add* ܒܘܙܓܪ is also used.

p. 58, par. (5), *add* ܒܘܕ *high spirited* (as a horse), ܒܘܠ *speckled*, ܒܘܟ Al. *lame*, make fem. in ـܝ.

par. (7), ܒܘܟ in Al. makes fem. ܒܘܟܐ.

par. (8), *add* ܒܘܕ *heathen*, and ܒܘܕ *unclean*, do not take the euphonic vowel in the feminine.

sub fine, *for* absolute, *read* limited.

p. 59, l. 8, *for* ܒܘܫ, ܒܘܫ *read* ܒܘܫ, ܒܘܫ.

p. 64, In Al. the K. feminines are used, except for *nine*. But ܫܰܬ is used before ܫܰܬ݂ܳܐ.

p. 69, *add* ܗܰܠܟ݂ܳܐ Al. or ܗܰܠܟ݂ܳܬ݂ܳܐ Al.

p. 70, l. 18, *add to the list* ܙܰܒ݂ܢܳܐ Tkh. *f. time*, ܙܒ݂ܢ Tkh. *f. id.*

p. 74, Sachau gives for Al. ܒܠܳܐ m., ܒܠܝ *f.* (*ilei*); ܒܗ m. ܒܗܝ *f.*

p. 75, *sub fine, add* But in Al. ܚܫ ܡܠ is *kmélé*.

p. 79, l. 9, *for* ܐܦܣܝ, ܐܦܣܝ *read* ܐܦܣܝ, ܐܦܝܫ.

p. 83, Also ܐܳܬ ܠܡܝܬ Al. (paradigm form).

p. 96, ܠܡܰܕ݂ is used alone for the infin. in Al., but also ܠܡ.

p. 99, ܢܣܒ. Imperat. also ܣܒܒ in Al. as O.S.

p. 100, Sachau gives for Al. *gâlé* for 3 sing., but *gâlitûn* 2 pl., *gâli* 3 m. pl., *gâlei* 3 f. pl.; *glélé* for 3 sing. pret.

p. 104, In Al. ܠܐ verbs in first present and pret. are often treated as if ܠܐ; as for ܚܫ ܫܡܫ, *shmélé*. The pl. imperat. is also ܫܡܦܢ Al.

p. 112, l. 1, 2, *for* ܥ *read* ܣ *throughout* (cf. p. 322).

p. 119, ܐܘܠ. In Al., imperative also ܘܠ.

p. 120, ܐܗ. Past part. ܐܗܐ Al.

p. 126, ܡܰܬ݂ܰܒ. In Al. pret. *also* ܡܫܒ (first Zlama); with fem. object ܚܫ ܡܫܒܬ; the verbal noun ܬ݂ܒ is much used by itself as a noun of action.

p. 131, ܦܫ, ܦܫ also used in Al. The verbal noun in Al. is ܦܫܐ.

p. 134, In Al. for ܐܠܟ݂ܢܬ *I shew her*, we have also ܐܠܟ݂ܢܬ, second Zlama (p. 81, note).

p. 137, So in Al. ܠܒ ܫܒܩ is *he left me* as well as *I left*.

p. 156, l. 5, *for* ܒ݂ܫ *read* ܒ݂ܫ. *Add to Alqosh adverbs:* ܒ݂ܡܙ݂ܘ (both) *together*, ܠܐܟ݂ܦܫ *apart*, ܙ݂ܰܕ݂ܫ *immediately*, ܚܬ݂ܰܢ *perhaps* (p. 203, l. 4), ܚܬ݂ܢ and ܚܬ݂ܢ *very*, ܠܟ݂ (*lékun*) and ܠܟ݂ *perhaps*,

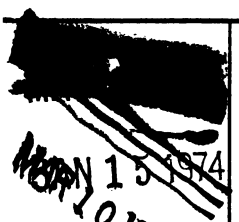
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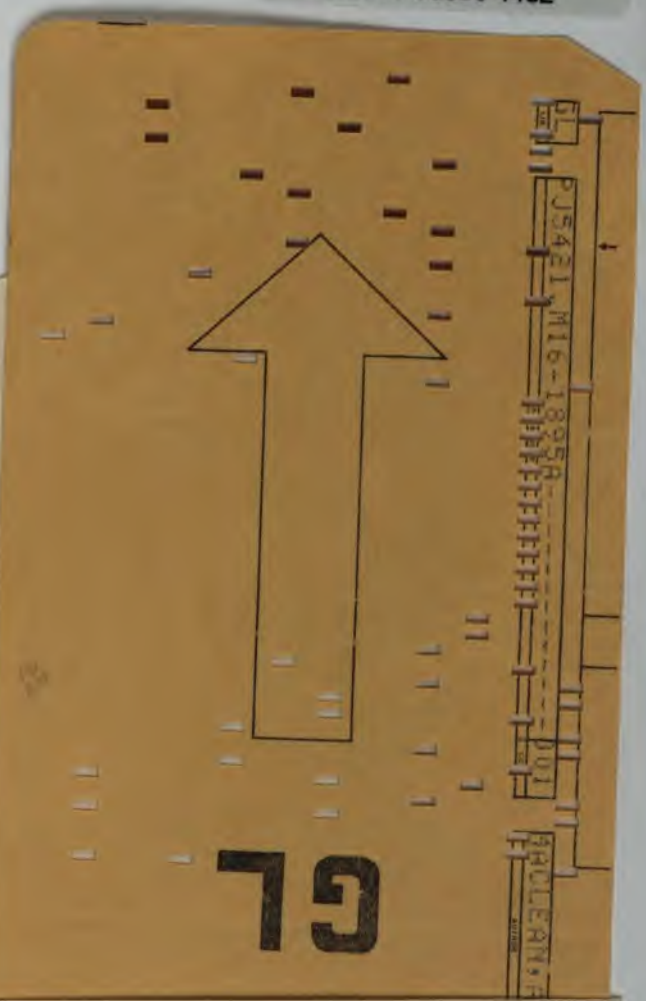
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